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# Unity

MAY
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## Where There Is Love
*by Ruth Ware*

## The Abundant Life
*by Horatio W. Dresser*

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

# HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

MAY 20 to JUNE 19

†

## *Healing*

**Through the Spirit of truth I now partake of Christ substance and Christ life, in Holy Communion, and I am made whole.**

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

## *Prosperity*

**Spirit substance now floods my mind, and prosperity is manifest in my affairs.**

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

*For further explanation of these thoughts turn to page 68*

# UNITY

DEVOTED TO CHRISTIAN HEALING

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# WHERE THERE IS LOVE

A True Story

PART ONE

BY RUTH WARE

IT WAS A perfect August morning. The sun shone warmly on the bathers lying contentedly in the sand and on the roaring white-and-green surf of the Pacific. Children laughed, playing a game of dare with the curling foam, screeching as the cold water advanced, licked their pink toes, and retreated again. Sea gulls, white against the blue, wheeled high above and added their cries to the excited sounds below.

"A perfect world, Rita," said Martha Roth to her companion who was sullenly digging her toes in the sand.

Rita sighed for answer without raising her eyes.

"What a pageant of color," Martha continued, drinking in the bright beauty. Up the coast the blue mountains came down to meet the blue ocean; behind them another range less blue and another, until they faded in the misty white of the sky. Back of Santa Monica Beach stretched the pavement along which cars hurried, and above them the brown palisades towered high.

"Look, Rita," Martha coaxed, "what beauty! Say, I invited you to enjoy a beach picnic, not to gloom along!" she laughed.

"How dare you be so happy," said Rita in an exasperated tone. "You need a car, you and the children need clothes, your husband needs a raise in salary. Don't you ever worry?"

"I try not to," Martha answered lightly. "I get con-

cerned. But as I so often tell you, where there's love there's every good thing the heart desires. God is love, and love is all, for God is all. When I manage to realize that fully, my affairs always work out right. It never fails when I do not fail. Can't say I always succeed in not worrying, but I repeat there is no need to."

"That's what you've been telling me for six years," Rita commented sadly; "but it never works for me."

★ ★ "YOU'VE NEVER given it a real chance," Martha declared, taking some woolen balls from the brown paper bag and setting to work. "The yarn for this afghan I am crocheting is a gift of love."

"Didn't Maggie's mother give it to you?"

"Yes. I bring Maggie to the beach with us, for otherwise the child would have had no opportunity to come. When the idea first came I fought it, saying I had enough to do taking care of my own. But when love filled my heart, the desire to serve came with it. It then seemed doubly unfair to leave Grace, the other neighbor child, at home when we went, so I made room for her too. Now her mother insists upon preparing lunch for all every time we go. She works with her husband. They have no time for the beach. Yet see how love and service go together."

"For you, yes, for me, no," Rita persisted. "I try. I read the literature you give me. I make up long affirmations, yet I'm ill, without a job, almost without money, and my secret dream has not come true."

Martha had heard much of that dream of which Rita said, 'When my ship comes in my dream will come true."

"Tell me what is this present trouble?" Martha said quietly. Her long-standing friendship with the younger woman had more than acquainted her with her moods.

"Three disappointments in a row," Rita explained. "Lost two of my best customers, and failed to get an appointment with the head man at the studio where I used

to work. Things grow worse and worse."

★ ★ FOR A LONG time Martha had wanted to break through all barriers and talk plainly to Rita. Now, looking at the dark troubled eyes, the white face, she suddenly decided to wait no longer. "Rita," she said firmly, "you're a capable young woman, willing to serve, and you once were riding on top of the waves. You could do it again. Why aren't you? Shall we take you apart and see what is the trouble?"

"Go as far as you like," Rita consented dully.

"Your troubles began about two years ago. Before that you were healthy, happy, had a fine position with one of the major motion-picture studios in the wardrobe-designing department at a fine salary——"

"Will those days ever come again?" Rita interrupted.

"You were making a great deal of money then, and earned it. About two years ago you began going downhill—right after your Uncle Will passed on."

Rita flushed and sat bolt upright. Her dark eyes flashed as she said, "I know what you are driving at! But Uncle Will had no right to leave all that money to practically a stranger! He should have left it to the children of his only sister. I had counted on that money so long, and when it didn't come I was bitterly disappointed. It ruined my secret dream."

Martha ignored the outburst. "You grew ill from worry that came of resentment against your uncle. You became nervous, quarrelsome, and through a set of circumstances brought about by that condition you lost your position at the studio."

Rita said nothing. Martha went on: "Having lost your position, you lost courage. You blamed yourself for not having saved money when you were earning it. Even now you do not enjoy your fine car, because you're still sorry you bought it even though you got a great

bargain. When you set up in business for yourself rather than admitting your mistake and trying to get back into the studio, you resented working hard for the amount you earned."

★ ★ MARTHA PAUSED but Rita turned her face away and said nothing.

"This has been going from bad to worse until now you haven't the right interest in your clients. You're more concerned about how much you will earn than you are about how well you can serve. You are a fine designer and dressmaker, and you know it. But because you have been angry with yourself you have unconsciously been venting your feelings on your clients. They stand it awhile, but not for long. Rita, you might as well be honest with yourself. You're in trouble of your own making. You are worth more today in your work than you were two years ago, and only your own attitude toward life and affairs keeps you in the mire."

After that long speech Martha went on crocheting, her heart beating rapidly. It had been hard to do, yet she felt it was necessary. She loved Rita like a sister. She glanced at the girl and saw tears trickling over her pinched face, so white of late, and her heart was touched.

"Forgive me, Rita," she said, taking her hand. "I did not mean to hurt you. Truly I want only to help."

"I know. It—it is all very true," Rita sobbed. "Really, I've known it a long time. But I can't seem to acknowledge it and get started right. I feel twisted inside. You know I didn't use to be this way. I was happy, and everything was fine."

★ ★ "I BELIEVE it started with your disappointment of your Uncle Will's money," Martha continued. "Didn't your health begin to fail at about that time?"

"Why, yes," Rita agreed, making a mental check.

"There is but one force in the world more powerful

than hate, and that is love," said Martha. "Hate is love in reverse. It takes you downhill to destruction. Love leads up to all the good things of life. Rita, I feel that all your troubles have come out of the fact that you hate the Aunt Minnie to whom your uncle left his fortune."

"I do hate her," Rita admitted bitterly. "She was an uneducated woman of all work who knew how to cook and nurse and things like that. She lived near Uncle Will who was a finicky old bachelor. I think she used to take cakes and things to him and look after him a little. Anyhow, when he got sick she was first on the job and soon got on the good side of him, and he married her. She didn't have to put up with his crankiness long. He passed away a year later and left her almost all his money."

"Yes," Martha said slowly. "I remember how surprised you were when he wrote of marrying his nurse. You didn't know he had been ill."

"No. We didn't keep up a regular correspondence. I never liked him much. He was cross and stingy. I always sent him a Christmas and a birthday card and——"

"You didn't keep in touch with him," Martha interrupted, "but this Aunt Minnie nursed him when he needed help. Perhaps she was the only person he knew who was willing to put up with his crankiness."

Rita flushed hotly. "What makes me so mad is the injustice of it. He never had any pleasure out of his money while he lived, and she will never use it either. She doesn't know how. Why, she's never been outside of that little town; she's hopelessly old-fashioned."

★ ★ BEFORE MARTHA could speak Rita threw herself face downward on the sand, her head in the shade of the big beach umbrella and stretched her thin bare legs out to the sun. Her shoulders shook with sobbing.

Martha said nothing, keeping her thoughts on her plan to help Rita. She worked on, glancing up often to

watch the children, brown, bareheaded, rosy with health, enjoying their quick birdlike movements.

For an hour Rita lay inert and Martha dwelt on her friend's affairs. Several times the children came to lay their bright treasures at her feet; a white pebble, a queer-shaped shell, and a collection of colored stones.

At noon Martha unpacked the basket, called the children, and got them ready to sit at the picnic table in the shade. Even Rita enjoyed the delicious peanut-butter sandwiches, deviled eggs, pickles, and the celery that had been kept crisp in a wet cloth. There were fresh fruits and assorted small cookies for dessert. The children ate hungrily, trying to manage food and excited conversation in their small mouths at the same time, but Martha ate little and seemed preoccupied.

After lunch they all helped clear away, even the toddler carried his paper plate and napkin to the big trash container. When the children were back daring the waves again, Martha began talking to Rita.

"My dear," she said earnestly, "you've tried your way for two years, and it hasn't worked. I want you to believe me when I say you can work this out in Truth, and I want to help you do it."

Before the sun began casting long shadows Martha and Rita came to an agreement. For six months Rita was to follow the principles of Truth as sincerely as she possibly could, in every part of her life.

★ ★ RITA WENT home with Martha for dinner and helped with the meal as they talked. As she left that night she said, "Now, see if I have it right. I just simply keep on saying and knowing that God is love; God is all, therefore all love fills my heart."

"Yes, and when you can't think of all of it, simply say, 'Love fills my heart,' because where there's love there is every good thing. Where there's love there cannot be

hate, fear, revenge, sickness, poverty, or any negative thing. There can only be peace, plenty, happiness, health, and a desire to serve."

Rita laughed merrily for the first time in weeks. "And will my secret dream come true if I work right?"

"Your dream ship that you have been waiting to welcome into harbor for so long will come in on the flood tide of love and service," Martha said convincingly.

For three days Rita tried hard with indifferent success. Then as she became quiet and unworried, good began to come to her. An old client came back, two new ones came with dresses to be made, and Rita was joyous and grateful. Martha warned her she must drop all resentment and all unhappy thoughts about the lost money and Aunt Minnie.

Things went along fine for about three weeks. Then one morning as Martha was washing dishes she was surprised to see Rita's car, which Rita seldom drove because it was "too big for one person," slip into the driveway. A very tearful-looking Rita jumped out and started to the rear toward the kitchen door. Martha went to meet her, saying to herself, "Now, what?"

(TO BE CONCLUDED)

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HEALING THOUGHT

*Jehovah God restores me to health and wholeness.*

PROSPERITY THOUGHT

*Jehovah-jireh is my supply and support, and I have plenty.*

USE FROM APRIL 20 TO MAY 19

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# THE ABUNDANT LIFE

*"He that hath the Son hath the life." "If thou wouldest enter into life, keep the commandments." "In him was life; and the life was the light of men." "We know that we have passed out of death into life, because we love the brethren."*

BY HORATIO W. DRESSER

THESE ARE astonishing words. Man has believed that he had life in himself, that life is of the body, and can be created at will in another. Or he has believed it to be mental or personal.

Yet by comparison these words assure us that fleshly existence or mere life in mental states is death. Not until man passes from allegiance to the things of the flesh, as if the body stood first in rank, in the great change from the "mind of the flesh" to the spiritual, the "mind of Christ," does he really "enter into life" as an enduring possession.

The evidence of this great decisive change is found in adhering to divine Truth, in following the light that reveals the life of man, by loving mankind, and by abiding in the "life eternal" even here and now amid the transitoriness of existence in the natural world. Otherwise stated, "the Word became flesh, and dwelt among us," the Giver of life was incarnated so that we now know "the way, and the truth, and the life." Granted the illuminating evidence that "God gave unto us eternal life, and this life is in his Son," many secondary results follow, correcting our misconceptions. Thus we learn that even the life we supposed we possessed as our person or our self is due to the sharing of our life in God.

★ ★ ONCE ACCEPTING these great truths concerning the abundant life as our standard, we may rightly place in a sort of scale the various "urges" that send men forth into activity. The biological or bodily urges, for example, have their appropriate meaning on their own plane, as we realize in case of hunger, the prompting to seek physical protection in the presence of wild beasts or amid such dangers as floods and earthquakes. Our instincts point forward, so to speak, to completeness of natural existence in marriage and the home; yet such instincts fall far short of love and marriage in their highest estate in the spiritual life. There are numerous incentives to self-realization or expression that become active at appropriate times in our growth, according to our mental type, capacity, or ability, notably in cases of literary or musical talent. Then there is our craving for individuality. Failing to realize these urges, we feel frustrated, longing for fulfillment. Yet these incentives are inferior to the gifts of the Spirit, which prompt us to our highest work, outreaching our mental powers. Intermingled with our more personal gifts are promptings to social living as "members one of another." Each has his place in this higher membership, limited in one sense of the word, because there is a work for each of us to do in co-operation with our brother man. This our highest individual relationship is beautifully symbolized by the branches abiding in the vine, in Christ. The abundant life means far more than co-operation in racial or national groups, more than the realization of self-interest; for self-love and mere loyalty to groups give place to vitalizing love for mankind.

★ ★ AS SONS of God we were created in the invisible image and likeness of love and wisdom. With the unawakened this signifies a potentiality or capacity only. As long as man identifies himself with fleshly completeness merely or with social success on earth, he is unaware

of the significance of incentives to the abundant life. He feels dissatisfied or frustrated without knowing why, just as a misfit in the business world struggles against conditions that continually thwart him. Daily existence for many people consists in progressively discovering what they are best fitted for, vocationally speaking and in dozens of other ways. Fitness in the highest sense of the word means harmony between the inner life and conditions essential to complete spiritual living.

Because we are born into external conditions and must devote a large amount of time to working, eating, sleeping, and other bodily needs, it is indeed easy to mistake our body for our self, as if physical comfort were the test of complete living. Hence we readily seek material power, identifying ourselves with worldly interests. Apparently the decisive powers of the world are vested in the human will, especially in these days when the dictator exemplifies supremacy. Apparently too bodily pleasure or satisfaction is the right standard of judgment. But experience shows us that not even what is called perfect physical health is the test of happiness. Freedom from inner conflict ranks much higher. Conflicts are however progressive too; and the higher the inner standards the greater the sense of disagreement in case of bondage to material conditions. Thus Paul, in his Epistle to the Romans, acknowledges the severest contests between the "warring" element of his nature in contrast with the will to live by the truths that Jesus revealed. Accordingly he counsels his readers to renew their ideal day by day, that natural-mindedness may give place to the mind of Christ. When submerged in conflicts a man feels wretched indeed. Everybody who has felt the touch of the Spirit knows what the contrast is.

★ ★ In the New Testament we find the word life used in several ways. Life is sometimes put for "soul" in the

Authorized Version; so a life is spoken of that may be "lost" or needs to be given up before heavenly reality can be attained: he who loses that subordinate life shall "find" the enduring one. The Gospels do not teach that as external beings we have eternal life whatever we do: eternal life is to be won or achieved when entered into. It is not possible for man "by being anxious" to effect changes in the natural existence he is living, as if he could turn his hair white or black or "add one cubit unto the measure of his life." Nobody unaided by heavenly agencies can make of himself a fountain of living water "springing up unto eternal life." No man as such is the source of goodness in the world. As only God is good in the ultimate sense of the word, so God alone is the giver of the life by whose light we can be led out of the darkness of self-love. With these qualifications in mind, we shall not with undue stress on the ego set ourselves up as creators in isolated independence; the way out of the lesser meanings of "life" is as clear as crystal.

★ ★ "VERILY, VERILY, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. . . . For as the Father hath life in himself, even so gave he to the Son also to have life in himself." The man who is following "the way, and the truth, and the life" is surely permitted to say, "It is no longer I that live, but Christ liveth in me." "Whether we live, we live unto the Lord," although in the widest sense of the statement "In him we live, and move, and have our being" it is possible to be alienated from spiritual life, in so-called spiritual death. What signifies most is the "newness of life" that awakens us from the deadness of any external condition. By contrast, our true life is "hid with Christ in God." Here all the higher meanings converge.

The disciple of today has the same privileges as of

old. The law of spiritual living holds now as then: he who loses the life of his mere selflhood—his pride, self-exaltation, self-centeredness, assertive independence or self-will—shall find his true, essentially social selfhood in a kinship with his fellow men that is without end. The abundant life is not a mere human achievement. Nor is it limited to a certain epoch in history. It is germane to man in his spiritual integrity in any age or clime.

Ours was not the opportunity to walk with the Master tabernacled in bodily existence, to hear the actual words uttered that "are spirit, and are life." But we can read the recorded words so that they will open us within to living water upspringing into everlasting life. We have the teaching that displays for us the vitalizing meaning of these words, all that is needed for daily practice in advancing into the abundant life, until Christ be "formed" in us, as Paul says. The Spirit is with us to lead us in this endeavor. We possess the witness of the Spirit. We are convinced that spiritual things must be spiritually discerned, and we know how easy it is by contrast to slip into the natural mind. The Master made it convincingly clear that His hearers must live the life to know the doctrine as a reality. The rich young ruler was typical of those who were not ready.

★ ★ MOREOVER, the life actually lived in the Master's time on earth was not separated into departments, as is often supposed. Health was not assigned to specialists. The problems of sin were not wholly turned over to priests. Health was wholeness in the truest meaning of the word, and to be healed was to be made "whole." Fullness of life was the standard. Jesus lived the abundant life and disclosed the Way.

Speaking of the abundant life, a recent writer has said of Jesus, "He knew it . . . He was it. Out of consciousness He spoke, out of a consciousness created

by energy whose operation He actually experienced in Himself. . . . It was awareness of a new way of life . . . a renewal of life in terms of superabundant vitality . . . Energy was set free. It went forth clothed in the rhythms of life, a translation of the heart into things of energy . . . This conception had become the house of life to Him. From complete aliveness He spoke of the uninterrupted life. Such life, He said, is eternal. It is God's life, constant, neither partial nor discontinuous, and it is open to man to live by it." Granted this insight into the central unity of life, we realize how marvelously the whole great idea of the abundant life is summarized in the words "I am the way, and the truth, and the life."

★ ★ ANOTHER recent writer has expressed the outpouring that follows from the abundant life with special reference to healing. "Jesus came into this world as health. He was Himself perfectly healthy. We have no hint that He was ever ill or suffered physical pain—until they crucified Him."

"Coming into a world, Himself so healthy," this writer continues, "into a world that was full of diseases, He began by an instinct to heal." Here the description falls short. For Jesus healed by a wisdom of higher science. Living the life as above indicated, possessing the Truth that is the principle of health and applying it intelligently, Jesus wrought His healings by insight into human needs, an insight far transcending "instinct." Yet the meaning is clear. The works of healing were "signs that followed" or "fruits" of the abundant life, coming as naturally as the tree puts forth its branches. The ministry of healing was not casual or incidental. It was not a thing apart. It was an essential manifestation of the same fullness of life that He also expressed in words, in the selection of His disciples, in the choice of opportunities,

ways, and means to the one great end.

The words that are spirit and are life contain the science or wisdom needed to find the way that leads to perfect health and to apply this science in healing others. The "signs that followed" are not miracles or wonders in the doctrinal meaning of these terms. Nor are they mere sequences or results of a mechanical nature. Granted the inner changes that lead to a search for the kingdom of God and His righteousness, the other things are added as spiritual consequences.

★ ★ IN CONTRAST with this emphasis on wholeness as the ideal or standard, we are too apt to regard our troubles or problems in a detached sort of way, as if each could be understood and overcome by itself. Thus people seek relief from their ills as if their mode of living had nothing to do with disease. Unthinkingly they assume that if an illness can be stopped on the surface, they will then be able to go on living as before without having learned anything. For people usually wish to keep their pleasures, desires, and excesses, even their inertia or lassitude. Ordinary medical practice confirms them in this notion. If a woman, for example, is troubled by domestic cares and conflicts so that she cannot sleep, she is given a sedative, and if sleep actually comes she is no wiser. But sedatives of course settle nothing vital. If trouble exists it must be reckoned with, especially if it affects all aspects of daily living. The question is, What aspect is deepest or most central? What is it that most needs readjustment in the light of wisdom?

Nothing is more common in these respects than frustration or dissatisfaction. Superficially, people appear to be unhappy because they do not like their job, their employer, the commercial scheme under which they work; because there is shortage of money, or because the environment is discordant. Again, the sources of unhappi-

ness seem to be within the personality, as in case of a moral defeat, a disappointment in love, or lack of opportunity to realize latent abilities in music or literature. The popular word for all these tribulations just now is "inferiority," a term which is so general and so negative that it means nothing. Merely to dwell on inferiority is to become still more frustrated.

★ ★ THE REAL question is, What is the true self? Why do we exist? What is our destiny? Granted the great truth that it is the abundant life, it follows convincingly that satisfaction is always a matter of degrees. Relatively speaking, one can be satisfied with many things: with nature, with life according to nature in so far as one has discerned its actual conditions and laws, and with human inventions enabling us to enjoy natural existence to the full. There is a sense in which the saying "One world at a time" is perfectly sound. We are confronted with very many things that are rightfully relative to our external existence, and natural-mindedness has its appropriate place. Frustration enters in either because we have put the part for the whole, as if the whole body were an eye or an ear (to use Paul's illustration), or because we have subordinated what is higher to what is lower, like the glutton or the miser. Bodily life is at best instrumental to mental life, which in turn is a means to spiritual ends. The worst frustration is not due, as some suppose, to checking bodily impulses, suppressing anger without finding a substitute, or holding back any other emotion so that it produces an internal or submerged conflict; it is due to ignoring or trying to ignore what is spiritual within us, by closing the inner door upon it, denying the reality of heavenly Truth.

Jesus makes this whole situation persuasively clear by saying that "no man can serve two masters" and by designating a man in conflict as a "house divided against it-

self." The natural man does not like such clear-cut distinctions. He refuses to believe that a given action, feeling, or thought is "for" or "against." He discounts the straight and narrow way. Hence his life is a life of compromises, of attempts at serving two masters at the same time without taking either one very seriously. Hard indeed seems the saying that no man shall be set free until he has paid the last farthing. For the natural man scouts the idea that he is under law.

★ ★ IF HOWEVER one is willing to ask why the "double-minded man" is "unstable in all his ways," the reasons are soon forthcoming. Man was created for integrity. He is disabled to the degree that any disturbance or conflict penetrates the center of his being. Some troubles are incidental. They are soon dissipated if we do not name them, do not affiliate disease patterns with them, or read fear thoughts into states that are essentially trivial. But when the emotions are deeply affected—in rage, bitterness, jealousy, vindictiveness, and the like—so that the ego is involved in conflicting motives, then indeed the situation is different. For there are ruling passions or prevailing loves, and what we love more affects by inward relatedness what we love less. Touch the ego and matters are soon "for or against." The ego is on occasion tremendously self-assertive or protective. But by swinging into line with what is noble and splendid, what carries love for the neighbor as the ruling motive the ego can become wonderfully co-operative. Hence by common consent we say that "when the heart is touched," everything changes. We might add that the heart is the organ of the abundant life, witnessing in Spirit, because by our inherent nature we are designed for spiritual fullness.

Man has a great facility for closing the door upon the upspringings that signify the everlasting life. He is never compelled to change either his attitude or his con-

duct, his affections or their modes of expression. But existence is so constituted that the conflicts that are of our own making also express or imply a law. It does not follow that God designed our existence for conflict. There is surely no reason for compromising, trying the experiment of double-mindedness to see what will come of it, or endeavoring to serve two masters at once to prove that we can "get away with it," as some people pretend nowadays. Ideally, we might have lived from first to last as little children do: expressing without let or hindrance what is in them in the abounding innocence of spontaneous play. Our nature is constituted for such freedom. But it is also designed for measuring all reactions by what is done against life, by internal interference, even though in opposing the life that tends to spring into fullness from within us we are acting in ignorance not in any sense willful. Hence, inwardly we are disturbed by anything that tends to break in upon our integrity.

At heart, in spirit, each of us is one, and unity is the ideal or standard by which to judge. Unity means not bare simplicity, not sameness, not the identity of all individualities, as if there were nothing more at the center than the monotony of endless drops of water making up the great ocean; it means the variety essential to the abundant social life, with no two individuals alike in the community of our membership one of another. No man can successfully go against his own most central nature. If he tries to impose himself on others, he will make trouble for others and for himself. If he tries the game of hypocrisy in any of its forms, the consequences will fall on his own head. There is no such thing as "getting by." But in spite of all duality, dissociation, disintegration, emotional conflict, or "divided houses," there is a perfect solution: acceptance of the abundant life in terms of its inner promptings. "If thou wouldest enter into life," the way is at hand.

# REALITY IN THE SILENCE

*As we learn to live more and more in the awareness of this ever-present love and joy and abundance and all the radiant possibilities that constitute this kingdom, its rays penetrate and transfigure every thought, word, and act.*

By Kathleen Winifred Welch

THE OTHER DAY one student of Truth was heard to remark to another: "I've had such a wonderful vacation! Some friends invited me to stay with them in a lovely cottage on Lake S——. Such sunsets over the water! Such peace and quiet! Somehow it was very easy to feel myself one with the great universal plan, and my daily silence periods were so inspiring. Now that I am back in the city, I seem to have lost my sense of peace, my feeling of unity, and the positive assurance that all God's creation is perfect here and now. It was so much easier to see people and conditions as perfect expressions of God out there in the heart of the serenity and grandeur of nature. Here in the city all is hustle and bustle, and there are times when people and conditions seem to be anything but perfect. I find it almost impossible to retain that uplifted feeling that invariably comes to me after meditating in the silence."

The woman to whom these words were addressed smiled understandingly. "We must just try to remember," she said, "that we carry our visions with us wherever we go, and we make them our very own by continually using them, whether we are in the country or among city crowds."

How true this is; but just what are these "visions" that come to us as we meditate in the silence? One dictionary defines "vision" as "that which is seen otherwise than by the ordinary sight." Paul wrote: "We received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God." As students of Truth we are learning that this inner, radiant world into which we may enter at will is the true reality, the kingdom of heaven within us that Jesus told us to seek, and that our outer, everyday life is but the reflection of this inner world. We are learning that by faithful effort we can bring more and more of this "real" kingdom to light within our consciousness. As the reality of the vision becomes more clear to us, as we learn to live more and more in the awareness of this ever-present love and joy and abundance and all the radiant possibilities that constitute this kingdom, its rays penetrate and transfigure every thought, word, and act; the seeming shadow becomes the substance and is manifested in our everyday life as peace, harmony, perfect health, abundance, and success.

★ ★ HOWEVER, in order to gain this sense of reality, it is necessary, whenever we enter into this "secret place of the Most High," to leave outside all false sense of problems, anxieties, and sickness. We must allow ourselves to sink into and become a part of the beauty, peace, and utter well-being that is the real atmosphere of the kingdom in our innermost heart, that radiating center in which the Christ is enshrined and in which we hold communion with God and receive instructions from the source of all wisdom.

Gradually we thus attune our thoughts to a keen consciousness and awareness of the fact that now we are "the sons of God"—not we may be or will be at some future time, but we now are—"heirs of God, and joint-

heirs with Christ." When we learn by seeking out God in His secret place that His kingdom is all about us here and now, perfect, complete, and that all is "very good," we shall then reach out and claim our heritage; we shall know that the very desires in our heart are indications of a loving Father's presence—of the presence of the Spirit or I AM, working in us that we may be made new creatures fit to receive that more abundant life that Jesus promised.

When we meditate in the silence and raise our consciousness so that we "feel" love, abundance, health, joy, and peace, we are receiving a vision of that which really is—now—the true spiritual world all around us, and the rays from this world flow through us. We feel and know God as ever-present and all-powerful love, wisdom, and abundance of all good things. In other words we know the Truth.

★ ★ NOW WHAT happens? Do we live up to this vision in our heart when we are confronted with situations in our daily life? Do we carry it around with us and make it our own by using it? There are bills to be met on a certain date and apparently not enough money in the family purse with which to pay them. Do we hold on to our vision of the reality and steadfastly know that God is abundant supply for all our needs at all times and that we are continual expressions of that abundance? Or do we allow our faith to dwindle, and do we start worrying and fretting as if we had never received any vision at all?

When we are tempted to be angry or impatient, do we make a strong effort to dwell "in the secret place of the Most High," allowing the rays from our vision of Truth to shine through on the situation and heal it? If the beautiful thoughts that come to us in the silence are not retained and used for our welfare and that of others, of what use are they to us?

Amiel has said, "Piety is the daily reviewing of the ideal, the steadying of our inner being." Something of the same thought is expressed in those well-beloved words of the 91st Psalm:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty."

This promise contains two very significant words. In fact, the condition for receiving the reward as well as the fulfillment of the promise center in these two words: "He that dwelleth . . . shall abide."

★ ★ "HE THAT dwelleth in the secret place." Note this carefully. Not he that visits this holy of holies occasionally, not he that runs in and out two, three, or even six times a day, but he that "dwelleth" there, he that makes it his dwelling place, his very own! Now we also learn in Truth that, metaphysically speaking, our home or dwelling place is our state of consciousness. We know that it is impossible for us continually to shut ourselves up in a room apart in order to meditate in the silence, and yet we are told that we must "dwell" in this secret place. Is it not clear then that the visions of Truth and beauty that come to us during these periods of meditation must be lived and made a very part of our consciousness?

Christ Jesus spent many long hours in communion with the Father, but after these periods in which He gained strength and inspiration He continued teaching the people and "healing all manner of disease." More than any other, in every thought, word, and act He lived constantly the heavenly realities that He saw and understood so clearly. As faithful followers of the great Way-Shower we must do likewise. We must make the vision our own by using it in every experience of our daily life. Then and then only shall we receive our reward: we shall "abide under the shadow of the Almighty." We shall not feel

this divine protection temporarily or intermittently; we shall "abide" safely, securely, serenely.

"If in this life we would enjoy the peace of paradise we must . . . hinder our spirit's wandering from Him upon any occasion. We must make our heart a spiritual temple, wherein to adore Him incessantly."

Let us cling to this dear reality, this vision of Truth, and let us use it to advantage in our daily living, thus making it our very own, a part of us, always within us, always available, always victorious!

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## NEW DAYS

I count each day that follows night
A new beginning, and find delight
Letting His love shine through my face,
Mirroring forth His wondrous grace;
My eyes, through His, each morning see
New beauty in each flower and tree.
His voice speaks softly through my lips;
His power flows through my finger tips
To bless and heal along life's way.
His Spirit calls me every day
To some new height! In Him I find
Enough for need of every kind;
I walk each step by faith, and know
He leads me safe where'er I go;
Through ever-changing, newborn days
I sing an endless song of praise.

—*Virginia Eaton*

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# EXERCISING GODLINESS

*Only when man has learned to subdue that which is not of the God creation and to multiply and increase that which is of the God creation, does he begin to live a profitable life . . . Each time we deny an error, each time we make an understanding statement of Truth we are exercising our godliness.*

BY FRANCES W. FOULKS

PAUL IN HIS letter of instruction to young Timothy makes quite plain the way to have all needs fulfilled at all times. His advice based on his own experience is as follows: "Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come." In other words, Paul tells us that if we use the Godlike talents that are in the Christ mind within us, exercising these instead of our human faculties, the life we live today and the life we shall live tomorrow, next day, next year, through eternity will be in all ways a profitable life.

No life can be considered profitable that is lacking in any good thing, health, happiness, success, or the abundance that provides the necessities of food and clothing and shelter as well as an extra measure for the things that give wholesome enjoyment. Neither is any one living a profitable life who does provide himself with the necessities and the luxuries with an abundance over, if he is expending all his energies, using all his time and thought for this purpose, and who reserves no time for

discovering and using his true estate, which is that of Christ, son and heir to all that the Most High God is and has.

★ ★ TODAY the man not in spiritual consciousness is ever seeking for that which he thinks will be profitable to him, and believing that profit consists of the amount of things he can accumulate, he makes this the chief objective of his life. The Master, speaking of this mistaken idea, which must have been a prevailing idea even in His day, said, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" Striving and struggling and straining for worldly gain or profit engulfs one in materiality, enmeshes one in personality, until contact is lost with the Christ, "*the light* which lighteth every man, coming into the world." Without this Christ light clearly established in his mind, which is the result of recognizing and exercising godliness, man gropes for knowledge of what to do, how to do it; he works hard, suffers, lacks, loses, is bound by physical and financial limitations. So entirely engrossed in seeking after material things, seeking through worldly means for a way out of limiting experiences, he does forfeit that true life of abundant living which would be his if he were using the same time and thought and desire in seeking to find and understand and use his true nature.

Man's birthright being Christ mastership, when he seeks first for this he comes to have dominion over the things that make his life unprofitable, over sickness, poverty, failure, limitation; he comes into a consciousness that holds also another feature of his birthright, the power to increase and multiply the good.

★ ★ ONLY WHEN man has learned to subdue that which is not of the God creation and to multiply and increase that which is of the God creation, does he begin to live

a profitable life, a life of freedom and success because it holds health, wealth, wisdom, happiness, peace. Christ Jesus told us the way to establish ourselves in a state of continuous profitable living. He said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." Only by following the light within the soul (the Christ, I AM) can we exercise our godliness and build a consciousness in which is steadfastly shining that light of life which illumines and makes alive our whole world, mind, body, and affairs. Only to the degree that our true divine nature is developed is the power of the Christ released in us and through us, and we are enabled to demonstrate those things which make life profitable.

Godliness is an expression of one's Godlikeness, it is patterning one's life in thought, word, and deed, after the God image, the Christ that the Creator implanted in every man in his beginning. All that He is—wisdom, love, life, substance—is ours, waiting in the image within us until we become aware of our birthright and begin to use it to evolve out of this image into our consciousness its likeness of knowledge, wealth, beauty, peace, wholeness, joy. From such a consciousness can come only profitable living in the outer, health, happiness, success, guidance into an ever increasing abundance of good. It is only when a person has in some degree attained to this consciousness that he begins to realize and prove the Master's statement "It is your Father's good pleasure to give you the kingdom." Any of us can prove this statement by exercising over and over the Godlike nature with which we have been endowed, for God is no respecter of persons.

★ ★ OUR EXERCISE or practice work consists of looking often and more often toward the spiritual heights; keeping the high watch no matter what the circumstances or conditions may be; turning the attention quickly from

human fears and discouragements, hates, criticisms, jealousies, to the divine ideas that the Christ mind holds; over and over laying hold of the glory that was ours with the Father before the world was and letting it fill us, soul, mind, body, affairs; entering often in the holy of holies for communion and meditation, waiting before the Most High until His nature becomes our nature. Each time we deny an error, each time we make an understanding statement of Truth we are exercising our godliness. Even as one who in his desire to become a musician practices the exercises that the teacher gives him, so are we to practice what the Christ mind within us holds, even in the most trivial affairs of everyday life. When we have practiced this often enough and long enough to become established in the I AM consciousness, the power of godliness is released in us and through us. Then we can rise up to exercise our authority, decreeing any good thing we desire and seeing this decree carried into effect by having the thing we have decreed being made visible and profitable in our life. If we pay the price, which is the faithful and earnest practice of godliness, we can say with Jesus Christ, "All authority hath been given unto me in heaven and on earth."

★ ★ HAVE YOU ever thought how ungodly you are at times? Does that seem to be a strange statement to make about you—or me? But consider for one day your thoughts, your words, your acts. How do they measure up against what we know of the Christ character? How many of them are true to the Christ nature? How many of them, producing after their kind, will be outpictured in your life as Godlike manifestations? Study your reaction to life's experiences and see whether or not you are meeting these as a son of the Most High exercising his birthright, or if the human self is being given authority.

Suppose there is a lack in your life, what do you do

about it? Do you see the lack as real, let fear of it sway your mind, waste yourself in worry about how it is to be met, let the human fret and fume and whine? Or coming face to face with that which looks like a lack, do you turn from it to seek the place of dominion within you, there giving thanks for your birthright; as you come forth, do you then keep your mind receptive to the inflow of substance by holding to rich ideas, wealth, opulence, success, until like the Master Jesus, you can feed the multitude of hungry needs in your life, even to overflowing? In the one case you are exercising ungodliness for unprofitable living, in the other you are exercising godliness for profitable living.

★ ★ WHEN SOME pain or illness, some "dis-ease" makes itself apparent to the flesh, do you agree with it, fear it, give it power to increase its hold on you, let the human in you groan and grumble? Or holding in thought, word, and act to your Godlikeness and stilling all contrary thoughts, do you take as your pattern the perfect Christ body within, which is diseaseless, tireless, ageless, deathless, and hold on to the pattern until its beauty and wholeness is given power to become manifest in the flesh? In the former case you are exercising ungodliness for unprofitable living, in the other godliness for profitable living.

When failure stares you in the face, do you hold fast to the godliness that is the power that creates success, exercising the faith that is of God until that which is Godlike becomes manifest outwardly? Or when disaster threatens, when danger draws near, when any negative thought or thing presents itself, do you turn from it to exercise your power of godliness until your Godlikeness is given the right of way and takes the place of that which threatens to become manifest? Are you at any time exercising thoughts that are ungodly, such as fear, anx-

iety, criticism, intolerance, unforgiveness, malice, jealousy, injustice—giving power to any of these? Or when one of these un-Godlike thoughts presents itself to your mind for your consideration, do you dismiss it as did the Master when He said, "Get thee hence, Satan," and, exercising your godliness, charge the mind with Godlike thoughts of love, trust, tolerance, justice, compassion? That which we are momently exercising, practicing—godliness or ungodliness—is the cause of the experiences that come to us, making profitable or unprofitable our living today, tomorrow, and always. It is only when we reverse the exercise that has brought forth what is unprofitable in our life that the error appearance is dissolved and a new activity is set up, one that also brings forth after its kind, which now is profitable and enjoyable living.

★ ★ God sees His own glory, His beauty and wealth of life everywhere, in every one, and that which God sees is trying to find expression through us and for us, seeking to take form as that which we need and desire. As we give ourselves continuously and consistently to this profitable exercise, we find more and more of the good things of life entering into living manifestation through us and for us, accompanying us today, tomorrow, and eternally. We find it true that "Jehovah hath set apart for himself him that is godly," that any one so set apart is a member of the new-age race, "an elect race, a royal priesthood, a holy nation, a people for *God's* own possession." Hereafter and forevermore we are to "show forth the excellencies of him who called you out of darkness into his marvelous light."

So do we find the value of following Paul's advice "Exercise thyself unto godliness." We are wise if we follow it, earnestly practicing it, perfecting it in us, even to the place of using it momently to subdue the error, to multiply and increase the good.

# GOD AND THE WORLD

*The love of God protects us and nourishes us at the same time; it is a father-and-mother love . . . It makes you feel as if you were the only one in God's scheme of things . . . God loves us perfectly: He always has and always will.*

BY C. STANLEY LONG, D. D.

A MAN'S WHOLE LIFE depends upon what sort of God he believes in. Some people still hold the old anthropomorphic conception of God sitting on a throne like a magnified man. But we are not going to think of God in that way if we are sane and reasonable people. I see God as mind, as universal mind, as the one and only mind there is, as Divine Mind. It is said that the brain is not the only seat of thinking, that there is a great deal of thinking going on in every part of the body, that every cell thinks, that every living thing has intelligence, and that it is difficult to draw the line between living and dead. If we could look into all matter, we should find intense activity. When shall we come to the conclusion that everywhere, in everything, there is a mind, a universal mind, God, who is universal intelligence in all things?

What are all the impressions that we get of the world? They are pictures on the retina of our mind; we project them outside, but they are really pictures inside our own mind. What we see and experience is the action of Divine Mind on our mind, and our mind is a reflection of Divine Mind. There is only the one mind, God, universal mind. This then is what I understand by God: the true

mind that is in you and me and every living thing and every active thing; just this one universal intelligence, this one principle, which is God.

★ ★ WHAT IS the love of God? Of course one could write many articles and never exhaust that subject. The love of God—we can only say one or two things about it here, that is all. The love of God protects and nourishes at the same time; it is a father-and-mother love. We often refer to the Fatherhood of God, but we make a great mistake when we forget to speak of the Motherhood of God.

There is a craving for the Motherhood of God, the tender side of God emphasized; for whoever knows a good mother must feel that she is something divine. For God's love is there. There is only the one love, and in the good mother's love there is the love of God. We get a good idea of God if we think of the father protecting and the mother nourishing.

Then the love of God is universal; it is for all. Perhaps we could rise to the height of understanding universal love if we could really think what it is that we love in the people to whom we are attached. Surely it is always God that we love. And as God is everywhere, if we look long enough, we shall find and love God everywhere. If there is one person you like and another you dislike, it is God in your friend that you love. But God is in the other person too, though you may not have found Him yet. Look and find Him, and then you will find something of the meaning of universal love.

The love of God is particular as well. We should try to think of the love of God as so broad that it embraces everybody, and yet it makes you feel as if you were the only one in God's scheme of things. That is the marvelous nature of the love of God: so wide, so broad; and yet you feel as if all the attention were being given to you,

and as if the whole of God's scheme, all the good possible, had been concentrated in you, to help you, to give you a happy life. That is really the marvelous nature of the love of God. It is the Father-Mother love, universal in its scope, yet it seems to be particular in its application to you.

★ ★ NOW, SINCE our God is a God of love such as that, He can accept nothing less than a perfect world. God could never have created anything imperfect. If God had created a world of sin, disease, and death, He would not have been a God of love. These things are not of God's ordering, not of God's creation, not of His perfect world.

In the Bible we are told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." What world does God love? In certain parts of Scripture we are told to despise the world. Would God have told us to despise and condemn what He loved? God destroys the world of sin and disease and death. Would God destroy what He loved? No, the world He loves is that perfect world which He made, and every one of us is made in that perfect world. We exist in two worlds at the same time.

That is where people have fallen into the error of an older theology. They have had the thought of this material world as existing now and the other world as something that comes afterwards. But one is only the imperfect reflection of the other; a man lives in heaven as well as upon earth. We can raise our consciousness to heaven if we will. We can blot out the consciousness of earth, and in moments of silent prayer and exaltation when the material senses are closed, when we have retired within our own "inner chamber," we are conscious of heaven. The other world is around us now, the real

world of which this is but the shadow. That is the real world that God loves, and we are existing in it now. God loves us perfectly: He always has and always will. But this shadow world is no part of God's scheme at all.

★ ★ THAT GIVES us the clue to how we can love our enemies. There are people who are trying to love the outer shell that is often unpleasant. That is why they never get on. They make a tragedy of their love, and they never get any nearer to the person. But we should understand what loving our enemies means if we realized that it is not the outer shell of the persons we are called upon to love at all, but the God within them, the divine personality that is always there. That is the thing that works always and directly. Forget the outer personality and reach beneath to the reflection of God in everybody. Realize that in us all, even in the one you can't "stand" at any price, there is all the fullness of God. You cannot see it, but it is there. If you see the dark side, it does not follow that the other side is not there. Think about that real side and the real side swings into view. Your thinking is like a magnet: it draws out the real good. That is what we mean by loving the sinner and hating the sin. You are not called upon to love the outer husk. You are called upon to love the real self, which is made in the image and likeness of God. That is the love that you can and must exercise. That is the love with which we can love the whole world in the way that God loves the world.

★ ★ WE ARE told that "God so loved the world, that he gave . . ."

Let us see what God gave. "He gave his only begotten Son." It is true we speak of ourselves as the children of God. Then how can we call Jesus Christ the "only begotten Son"? It should read "the alone-begotten," the One who was before all worlds and before all time. That is

the truth that was manifested in Jesus. Jesus went about showing us the ideal man. The ideal man is in us all, the universal Christ is the one manifest in Jesus and latent in us. The universal Christ throughout the whole world, who was before all time the perfect expression of God, the Word of God in Jesus made flesh, "*the light* which lighteth every man, coming into the world," the Christ in you, in us all, in everything—that is the alone-begotten Son.

Now, God gave that alone-begotten Son, that perfect man, that perfect pattern. Why did He give us a perfect pattern, the pattern of which every other being is but a distorted reflection? "That whosoever believeth on him should not perish." Whosoever! That is, anybody who believes on this perfect pattern, keeping his mind fixed upon Him, shall not perish. It may seem hard to believe that this perfect pattern exists in this world. That is where our faith must come in. It does seem as if we were very far from the kingdom. Some people seem to be right down in the very depths of sin and degradation. But even in them there is the divine man, the alone-begotten Son, the Christ that God gave to the world that whosoever should believe on Him in spite of everything "should not perish." If only we could believe on that in us, we should not perish, we should not go to pieces. If only we could believe in that in other people, they would not perish either. If only we could believe in that in them, they would be all the better for our thinking of them in that light.

★ ★ IN THE people we cannot understand, the alone-begotten Son is there! Let us seek Him. "Whosoever believeth on him should not perish, but have eternal life." That is the great secret, the great end of it all. God gave us this perfect pattern in order that by keeping our mind on it we should express only perfection, bring into visibility only that which is of Christ. If we could really

keep within us the perfect pattern that God gave to the world, we should pass from the consciousness of death to the consciousness of fullest life and never know death at all. But death is the last enemy. Sin and disease have to go before death goes. That possibility is open to us all. There is not a single person that could not attain it. "Whosoever believeth" could pass from life to life and know nothing more than life. When the whole world knows that, this last enemy will be destroyed. Would not that be a great thing for the whole world to know, that there is nothing but Christ, that Christ is everywhere, in every heart, and that all the rest is just a bad and ugly dream, just a ghastly shadow upon which we have turned our back; and there is nothing else but Christ, God-Mind perfectly expressed? We will believe in that pattern even where appearances seem to contradict us, until it is established and mankind presents the Christ everywhere.

When the whole world believes that, the last enemy will be destroyed, because the real man in us is never destroyed. That is the meaning of life that is eternal, everlasting. To attain that goal we have to deny our mortal self. Jesus did that on Calvary. That mortal self was all crossed out, and there remained the divine man that lives forever. We must cross that out in ourselves, all its limitations, and realize that all that is abiding and permanent and real is the Lord Christ in us and in all other people. The unpleasant traits in other people are clouds; they are passing. Think of the perfect life and the clouds will vanish away. The mists will disappear before the rising sun, and Christ will appear even in those people in whom you think He never could. Then our problems will be solved, "the peace of God, which passeth all understanding," will be with us, and we shall find that all the time, though we did not know it, we have been living in heaven. Let us realize the real world about us; believing in that, we shall surely see it.

# COURAGE

By Zelia M. Walters

"JUST WHAT do you do to deserve such an experience as that?" we said to our friend just returned from a glamorous three year's trip to out-of-the-way corners of the Oriental world.

"Yes," said the one who was almost a stranger to the group, "how do you go about drawing such adventures to yourself?"

We said it laughingly, and the answer was given in the same spirit. But on thinking it over we had a suspicion that once again the old folk proverb had been justified and a true word had been spoken in jest.

As we thought over the career of our traveled friend we saw that her life had been a series of adventures. It had begun when she was a child in a mining camp. She had gone to college "on a shoestring" and had graduated with highest honors. As a young woman she had taken a small failing business—a man's job, her friends said—and had pulled it out of the bog of failure and made it a solid success. She had been reporter, advertising woman, settlement worker, and Red Cross executive in stricken areas. She had traveled all over the world, visiting places far off the tourist routes. She had been a teacher in Japan and director of women's clubs in India. And as we thought of Jane we realized that she had not become the courageous, efficient, charming woman she was because of her adventures, but that the adventures had come because of the spirit that was Jane, because she was the sort of person she was. She really drew her experiences to her and in that sense deserved them.

★ ★ SPIRIT AND experience react upon each other. Sometimes we sit in a public place and for a brief time just watch people passing. And we begin to wonder about this. Does this poor tramp look so beaten, so sodden, so down at the heels because of what life has done to him, or is it the other way around? Did these hard experiences come to him because he is the kind of man he is? Does this woman with fear written in her eyes and expressed in every movement of her body live thus afraid because of terrifying things that have happened to her, or did the terrifying things come because she started out with a craven spirit?

Here is this person of assured bearing. You can see that he is "captain of his soul" and that he manages life instead of letting it push him about. Do success and assurance come to him because he has been fortunately placed in life or does he win good fortune because he is already the kind of spirit that demands success and confidence as his natural heritage?

This lovely woman whom every one wishes to serve or oblige—saleswomen hurry to wait upon her, strangers hold doors open for her, everywhere she meets friendly looks!—did she become lovely, lovable, because she has always been loved, sheltered, served, admired, or does she win this friendship, service, and admiration because she began as a truly lovely spirit?

The answer is yes in each case! Every one in this passing throng drew to himself the sort of experience he has had by the spirit that he fostered within, and the experiences reacted again upon the spirit, advancing it farther along the path it has already laid out for itself.

★ ★ IF YOU ARE a reckless enough person to start out in life with a sheaf of fears, you will find plenty of things to be afraid of. Terrors will lie in wait for you and dog your steps. Each day you will add to your original stock of fears, and each day you will find more terrifying experi-

ences, helpless until you yourself learn to claim your heritage of invincible strength. If on the other hand you start out with the confidence that you are a child of God and that there is nothing in the world that can defeat you, you will find the terrors shrinking to shadows. Doors will open before you when you have marched up to the blank wall. You will climb over the barriers that seemed meant to hold you back and find that you have new strength when you reach the other side. Each triumph will augment your confidence and will make you surer that you cannot know any lasting defeat.

It would seem that the virtue we must have is courage. Without it we shall go down without a struggle, literally slain by "ghosts," shadows without substance. With it we may mount the very steeps of heaven. The old English poet Crashaw saw clearly when he said, "You are the storm that mocks yourself." You have created these phantoms that defeat you. God is behind that cloud of fears conjured up by yourself. Why not sweep it away and look upon the source itself of all strength and courage?

Is it worth while giving serious thought to the means of teaching our children courage? For like all other spiritual qualities it can be taught, definitely planned for, and trained into the character in home and school.

Is the small child afraid of anything? There do seem to be several fears or dreads inherent from the beginning. The tiny baby is afraid of falling. If the support under him seems to be suddenly removed and he has the least sensation of going down, he will shriek his terror. Anthropologists tell us that this is a survival from the dim dawn of humanity, when the danger of falling was one of the real fears of primitive man.

★ ★ IF YOU WENT to sleep in a tree, lost your grip of the bough, and fell to the ground you might be the

prey of prowling beasts. So into the very fiber of his being primitive man wrought the command that he must not fall. Infants are also frightened by a sudden loud harsh noise. A strange and especially an uncouth-looking person coming too close to a baby usually frightens it. But unless you are curious about tracing the possible origins of these fears, they are of small account. When the child can walk, use his own hands and feet, he will no longer fear falling—unless some foolish elder person has established the fear by the continual cry of "Don't do that; I'm afraid you'll fall." Noises he will put in their proper place as disturbing but not frightening things. Strange people naturally will cease to be a source of dread as the child has more experience with the thronging impressions of life.

Contrary to what some people believe, babies are not naturally afraid of the dark. Small children sometimes are, but again it is because some older person has implanted the fear.

The infant then starts life with no fears that are going to handicap him. But the association with others, children and adults, and the experiences of his childhood may bring him to adolescence with many fears, enough to cripple his life seriously. Instead of letting these fears pile up so that in ten, twelve, or fourteen years we have a coward, let us give definite training all through childhood and youth so that the individual may face the experiences of life with courage.

First we need to consider the whole atmosphere of the home in which the child finds himself. Is there an adult coward in the home? Are either father or mother afraid of life? Then no matter how much effort it may take, such a parent must train out the cowardice and put courage in its place.

★ ★ WE CANNOT say too often in this series of lessons

that you cannot train the child to be anything better or stronger or braver than the parent. In some homes fear plays a sort of obbligato to all the changes of daily life: "I'm afraid you'll take cold if you go out in this storm." "I'm afraid you'll catch the measles if you play with other children." "I'm afraid you'll fall if you climb the tree." "I'm afraid you'll drown if you go into the water." "I'm afraid you will touch poison ivy if you go into the woods." "I'm afraid you may learn bad habits if you play with those children from across the tracks." "I'm afraid you'll fail in school; you can't master that subject, it is too difficult for you." "I'm afraid, I'm afraid——!"

Are you saying it? Watch yourself for a while and note whether that destructive phrase occurs in your daily speech. If it does, you had better utter the Psalmist's prayer:

> "Set a watch, O Jehovah, before my mouth;
> Keep the door of my lips."

Resolve that never again will you utter those words concerning yourself or another. Is it any wonder that the impressionable child, continually aware of this undertone of fear, should develop fears of his own and slowly degenerate into an actual coward?

But, some mother is sure to object at this point, there are things that the child should fear. What about the automobile, the electric fixtures, the strange dog, the stranger who might be a kidnaper, firearms, sharp knives, poisons, and other things? The child is not going to live long unless he learns to be afraid of these things.

★ ★ BEFORE WE GO any further we need to differentiate fear from caution. The smallest child must begin to learn caution. Every living thing must practice it continually. Nature herself points the way. When the small child touches the fire, it burns him. He has had his first lesson in caution. Thereafter he carefully goes around the fire

and avoids touching it. Caution consists in a careful look ahead before taking the next step, so that we shall not come to disaster through haste or recklessness. Certainly we must train the child to be cautious about crossing the street. He must learn not to touch the electric fixtures because the invisible current may hurt him. He must be cautious about many things. But that does not mean that he is to fear them. Surely no one would suggest that we teach the child to be afraid of electricity. It is his servant. It is to be used more and more to smooth out laborious processes. Now, shall we teach him to fear the automobile? It multiplies man's efficiency and opens the way to wholesome pleasures. We expect the child to have one of his own when he is old enough. Nor shall we teach him to fear the dog, the stranger, the sharp knife, the firearm. He is to be cautious about all these things. Fear is a paralyzing emotion, paralyzing to body and mind. The really frightened person cannot think of the right thing to do, nor does his body react to the emergency. He is likely to stand helpless in the face of danger. But intelligent caution will make him foresee the danger and avoid it.

Then we shall have no more "I'm afraid" or any other expression of fear from parents. Mother will not say she is afraid to stay alone at nights, or that she dreads burglars or dogs or snakes or storms; and neither parent will say he fears that want may overtake the family or that he dreads disease or enemies or disaster.

★ ★ NEXT WE shall find the child greatly influenced by actual examples or stories of courage. The story of a heroic deed, how it thrills every one of us large or small! How our souls rise to meet that courage as we highly resolve that we too will face life unafraid. On the child the well-told story of brave deeds works like magic. Who of us as parents and teachers has not seen the child seek-

ing for occasions to show how brave he is. He would conquer all his small fears so that he too may be a hero when the time of test comes!

If we find that the child is really timid, we must do more than set an example or give him inspirational stories; we must arrange for him to practice courage. Like any other quality it can be, nay, must be practiced day by day. No one springs into action a full-fledged hero when the great test comes. The hero on a great occasion is the one who has gone on day after day practicing little deeds of courage. So have the child practice, but never use force or undue pressure. Is the child afraid of the dark? Never force him to go into a dark room, and do not talk or argue about it. Suppose you want something from the room that is dark. You know that little Jane is afraid to go in there, but say, "Jane, I need my scissors from the table in the sewing room. Let's both go in and see who can find them first without a light." It is a game now. Jane rushes in forgetting the dark, and of course you let her find them before you. "How clever you are in the dark, Jane. You went straight to the table without bumping into anything." Many such little devices can be planned to encourage the child. When she has made such headway that she voluntarily goes into the dark alone, be generous with praise.

This is just a hint about what a parent may do when fears are discovered in the child. No two cases will be alike, but the resourceful parent will find a way to deal with them.

★ ★ SOME CHILDREN fear pain and howl lustily at any little bump or scratch. A real effort should be made to have the child learn to bear his small pains in silence. But that belongs rather to training in self-control than to this subject.

Probably all children fear the jeers and ridicule of

their playmates. This corresponds to the fear of public opinion in adults. A cynic has said that probably more people behave with propriety because of the fear of what the neighbors will say than because of the fear of God. Respect for public opinion is not evil. It is usually the courteous and kind thing to conform. The only time we ought to stand out against established usage is when a principle is involved. Then we ought to have the courage that will make us stand out from the crowd even if we stand alone. And this is not such a hard thing to teach a child as might appear.

"When it is right, do what the others do, unless you have some good reason for wanting to do differently. But if you feel the thing is wrong, don't do it even though all the others do. You must be brave enough to stand out by yourself when it is right to do so."

Even a small child can understand this simple direction.

There are children who live in the fear of unduly severe punishments. Such discipline warps character; makes liars, cowards, sneaks, and rebels of children. Examine your kind of punishment carefully if you administer any. Be sure you are not violating the child's sense of justice or making him evade you. The only punishment that really seems just to the child is the consequence of his own errors.

The remedy for fear is action. Are you afraid to do the thing that you know ought to be done? Go ahead and do it. Your fear will vanish like a shadow in the doing.

The other side of fear is faith, a sense of security that comes from a tested sureness that the Eternal is our support and strength. The little child learns that easily.

EDITOR'S NOTE—This is the fifth of ten articles by Zelia M. Walters. The sixth will appear in June UNITY.

# Sunday Lessons

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

**Lesson 5**
**May 3, 1936**

UNITY SUBJECT—*Signposts along the Christ Way.*

+ + INTERNATIONAL SUBJECT—*Jesus Teaches Forgiveness, Humility, and Gratitude.*—Luke 17:1-19.

1. And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!

2. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

3. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

4. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

7. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank the servant because he did the things that were commanded?

10. Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants;

we have done that which it was our duty to do.

11. And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed? but where are the nine?

18. Were there none found that returned to give glory to God, save this stranger?

19. And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

GOLDEN TEXT—*Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*Through the all-powerful Christ mind in me I see my brother as myself.*

The way of the Christ is a plain path, but until one's forces are unified in understanding one walks more by faith than by sight, and through imperfect faith sometimes stumbles. "It is impossible but that occasions of stumbling should come" to him whose spiritual vision is not entirely clear. As one's perceptive powers enter more and more into the Christ perfection, the blindness of sense limitation disappears. "Woe unto him, through whom they come!" Sense limitation is transient and unreal and disappears like an object bound to a millstone when spiritual understanding comes to men.

"One of these little ones" is descriptive of the new-

born faculties of the Christ mind in man, which because they are as yet not fully developed are prone to error. To clear the path for these faculties to come to expression, man finds it necessary to keep a constant watch on himself. The man of sense watches his brother, and calls him to task for every lapse. The Christ man watches himself for the sake of his brother. "Take heed to yourselves: if thy brother sin." There is to be a clear reshowing of the way (rebuke), but there is to be as sure forgiveness upon repentance. The one is no more necessary than the other, for the purpose of both is the brother's complete restoration to the way of the Christ.

The same plan is to be followed by the one who himself takes the wrong turning and in consequence misses the way. As soon as he comes to himself and realizes his error, he examines himself with a view to determining what threw him off the path. He then retraces his steps to the turning-off point and sets out anew in the right direction. He does not hamper himself with useless regrets or misgivings, but puts all the energies of his thought and desire into making the goal. This plan he is to repeat as often as needed until he learns to keep to the true course without deviating. "Seven times in the day" represents fullness or completeness, and until we can confirm in ourselves the habit of forgiving we are not definitely and purposefully following the Christ.

To forgive freely and fully requires faith. We accomplish little in constructive living until we succeed in being faithful to the principles we profess to believe. A little faith, if it is active in consciousness, gives great power to accomplish. The mustard seed moves the mountain only if it is alive and expanding.

The approach to faith is by way of earnest, sincere work without other motive than to develop one's best self and gain a consciousness of the spiritual realities that interpenetrate life. If we begin to take pride in our faith-

fulness or look for rewards, we place ourselves on a mediocre plane where we miss the best that we should otherwise attain. The ideal of service without thought of return is the highest plane that man can reach, but even by that means he cannot get beyond what is right and best for him. The highest service he can render another is the one that brings the highest return to himself. The unprofitable servant does his whole duty but does not trouble himself beyond this. The second mile seems to him foolish and impractical, yet that is the part of the way that proves him capable of spiritual service.

The way to Jerusalem (peace) is reached through the Christ or the expression of the perfectly rounded character. In this character gratitude is a pronounced trait. No man can get far along the way until he awakens within himself a lively appreciation of benefits received, and an acknowledgment of their source.

Gratitude is the spiritual quality that corresponds to appropriation on the physical plane. On the lowest level appropriation is selfish grasping. Raised to its highest, it becomes thanksgiving for all good, even before good begins to be manifest. Jesus habitually gave thanks for what He wished to see manifested. "Father, I thank thee that thou heardest me." Grace before meals is another example of gratitude expressed for benefits yet to come. The orthodox prayer "For what we are about to receive may the Lord make us truly thankful" is in accord with the teaching of Truth.

In this lesson ten lepers were cleansed by Jesus. Leprosy is a disease of the skin and it represents substance entirely separated from its source, therefore unclean. Ten refers to the manner in which the one life is made manifest in the senses. Each of the five senses finds expression on the limited sense plane, and each likewise has a perfect spiritual expression when it is transformed by Christ life and power.

Before the idea of substance can become active in the mind of man the I AM must bestow upon him an intellectual perception of the truth that a holy oneness pervades all manifestation. This intellectual perception is represented by Samaria, and next to it in importance to man is the life activity represented by Galilee. The full-rounded character passes through both these phases, and assesses their value in terms of the moral law. "Go and show yourselves unto the priests." In the keeping of this law lies healing. "It came to pass, as they went, they were cleansed." The law governing leprosy had been in the Mosaic code for thousands of years, but not until the I AM (represented by Jesus) insisted upon its observance did men realize the union in themselves of the ideas of substance and faith and know that even sentient beings are meant to express spiritual wholeness. Faith was at work in all ten lepers, but gratitude was expressed by one only. So faith, which in its constructive form is rare in man (as a grain of mustard seed), is yet ten times more highly developed in him than gratitude.

QUESTIONS

1. Interpret the statement "It is impossible but that occasions of stumbling should come."
2. What are "these little ones" that are subject to stumbling?
3. Why are we enjoined to take heed to ourselves instead of another when that other sins against us?
4. What is an unprofitable servant?
5. What is represented by the ten lepers, and how is gratitude connected with one of them?

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***Lesson 6*** UNITY SUBJECT—*How to Pray.*

***May 10, 1936*** INTERNATIONAL SUBJECT — *Effectual Prayer.*—Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2. Saying, There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. And the Lord said, Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them?

8. I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*God, be thou merciful to me a sinner.*—Luke 18:13.

SILENT PRAYER—*I give myself unto prayer that I may know the Father who is greater than I.*

God's name in man is I AM, and it is through its use that man makes conscious union with the Father and knows himself to be a son of the Highest. To do this he prays or affirms his spiritual identity.

That the elevation of mind necessary to give man consciousness of his divine source can be reached through

prayer more surely than in any other way was taught by Jesus, who in the first parable of today's lesson showed the necessity of the prayer habit. Persistent prayer is habitual prayer with no thought of losing heart because of delayed response. In Spirit the response is not delayed. Delay occurs only through man's failure to observe the governing principle.

The world within man is the source of all that he can desire. Through developing his mind and soul qualities he forms the character by which he is known to the outer world. Prayer stimulates this development. The exercise of prayer is as varied as the wants or desires of man, but the principle governing it is constant. There is first aspiration toward God and a desire to make conscious union with the indwelling Spirit of power. Next comes affirmation of oneness with Spirit, and following affirmation comes realization of the truth of what one has affirmed, completed by thanksgiving that one has been heard and one's persistence rewarded.

In the parable of the unjust judge the widow cried persistently for her rights under the law. Man prays aright only when he desires what is just and right. Personality and selfishness, when they are allowed to control the thoughts, make true prayer impossible, and man's effort to realize union with God is then ineffectual. Prayer changes things only when the one praying rises in consciousness to a higher plane than the personal.

The subject of humility is a many-sided one. To both the outer and the inner man the I AM is a god ruling, directing, and deciding what man shall express.

> "Ye are gods,
> And all of you sons of the Most High"

is an affirmation of man's relation to the Holy One, and he who would prevail with God in prayer must recognize that his own nature is in essence divine. But with this recognition must come another, namely that "the Father

is greater than I." That which animates the entire creation is infinite Spirit. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

The Pharisee in man leads him to meditate on his successful demonstrations ("pray" alone, within himself) and to sum up the instances in which he succeeds in keeping the law. To take credit to oneself is to look backward, and to enter the kingdom of God one must face the plow, not the furrow. The publican in man is the forward look toward mercy, condonation of the past, and the expectation of better things.

Instead of mentally listing all he has given, the truly humble son of God considers what more he can give. Without waiting to be forced along the first mile, he willingly goes the second. Man's God identity is expressed in love. "God so loved . . . that he gave." The only gift that one can make is the gift prompted by love. The publican gives up all the pride of life and throws himself on the love of the Infinite. Neither self-justification nor self-condemnation is the way to happiness for man, but the latter is the less harmful of the two. "This man went down to his house justified rather than the other."

Each one habitually thinks of himself either constructively or negatively according to the tenor of his thinking. Constructive thought builds man up, and when centered in God its work is the enduring structure of character. When man looks forward to greater and greater reaches of spiritual Truth, the little personal self drops from sight. The intellectual consciousness then cannot cause man to forget the real needs of soul and body.

The spirit of meekness opens the mind and heart to the inflow of cleansing, illuminating Truth, which takes form as understanding. Outer forms leave man without understanding of the meaning of life or Truth. This Pharisaic mold must be broken by denial before the one

bound by it can expand into a fuller expression.

To the Pharisee the important thing is to keep the letter of the law. If man would enter spiritual consciousness and abide there he must keep the word, not the letter only. The letter is an incomplete symbol of Truth, whereas the Word is Truth itself, creatively active. The Word brings us continuous new inspiration from the original fount of being within us; the letter binds us to old, incompletely thought-out and little-understood religious conceptions.

Aspiration, meditation, praise, thanksgiving, petition, realization are all forms of prayer. The inner understanding plus the practice of Truth bring man out of limitation into the freer, larger growth of the Christ or perfect-type man of the spiritual kingdom.

QUESTIONS

1. What is the main purpose of prayer?
2. Why is persistence in prayer enjoined upon man?
3. When does prayer change things?
4. Interpret the statement

"Ye are gods,
And all of you sons of the Most High,"

in the light of the Christ humility.

5. What characterizes true humility as distinguished from servility?

6. What is represented in man by the Pharisee? the publican? Which is the less harmful of the two, and why?

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***Lesson 7*** UNITY SUBJECT—*Restoration.*

***May 17, 1936*** INTERNATIONAL SUBJECT—*Jesus Inspires Honesty.*—Luke 19:1-10, 45-48.

1. And he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

45. And he entered into the temple, and began to cast out them that sold,

46. Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48. And they could not find what they might do; for the people all hung upon him, listening.

GOLDEN TEXT—*Thou shalt not steal.*—Exod. 20:15.

SILENT PRAYER—*Divine love frees me from the limitations of the personal self, so that I gladly give as I have received.*

The poor, who are always with us in a limited, personal sense, include those who are poor in character as well as those poor in purse. The personal is the plane of poverty, and its manifestations are numerous. Material wealth is sometimes combined with spiritual poverty, as in the case of Zacchaeus. Where the whole attention is concentrated on the outer life and personality is put first, the inner life is robbed of its sustenance and support and its manifestations are so reduced as to create doubt of its

very existence in the mind of others.

Zacchaeus (pure) was a chief publican or tax collector, and he was rich. In externals he may have been a man of importance, yet he was "little of stature" in more than a physical sense. With him the element of conservation had turned inward until it had become avarice. When centered wholly in the personal self, the mind of man builds up his world around him and hems him in within the walls of his own small thoughts. To him the universal life of love and service does not then exist.

The word honesty is derived from the idea of honor. Straightforwardness and fairness toward others in thought and conduct are usually implied in this term; but honesty goes deeper than man's social character. He must be honest with himself before he can recognize and invite Truth to manifest itself in him for others to see. Purity of motive and singleness of purpose put a man in line with honesty, even though his expression may be stunted and his understanding incomplete. Zacchaeus was evidently honest with himself. Before his meeting with Jesus his one thought as chief publican was the accumulation of money. To this end he evidently collected more than the taxes he was required to turn over to his superiors in office, keeping the surplus. Tax farming was a "spoils system," and its devotees always accumulated private fortunes at the expense of the public.

Zacchaeus was hated, and evidently did not concern himself with the public opinion of him. Although he was a prominent man, he did not stand on his dignity and miss the chance to see Jesus when He passed by. Instead he ran ahead of the crowd and climbed a sycamore tree, a most undignified act for a grown-up business man. Zacchaeus followed his impulses honestly, and Jesus saw in his act a sincerity that might be used as the basis of wholehearted reorientation toward honesty in life expression.

Once the I AM calls man to the task of manifesting his true nature as a child of God, man's puny selfishness descends from its place of control in his life and a complete transformation takes place in him. He who satisfies his honest curiosity in regard to goodness ends by being captivated by goodness. Goodness gives him his due, and he responds by surrendering the lesser in order to embrace the greater riches. Henceforth he is no longer a man rich in gold but one poor in spirit. He now understands his relative place in the universal life and sincerely and honestly discharges his responsibility by first setting right the wrongs he has done. "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." He is capable of complete obedience to the law once the Christ Spirit of love and understanding touches him.

The Spirit of truth in man becomes manifest as honesty. The I AM bears witness to the truth whether it is patent or latent. The word of God or the creative principle of Being "piercing even to the dividing asunder of soul and spirit . . . *is* a discerner of the thoughts and intents of the heart." Jesus looked into the hearts of men and understood the mainspring of their actions. "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do." When man realizes how self-revealing his life is, he is willing to lay his mind and heart open to the understanding love and redeeming power of God. The I AM, the Son of man, thus comes "to seek and to save that which was lost."

When we become conscious of the Spirit of truth within us, we begin at once to set our inner life in order. The "house" that is to be "a house of prayer" is the abiding consciousness of man, which normally is stayed on God. The state that is truly satisfying is that of dependence on the Holy Spirit as our support in all that we think or un-

dertake. When we trust in our personal powers we depart from this state of mind and by degrees allow our consciousness to be invaded by fears, worries, anxieties, doubts, suspicions, and a host of negative thoughts that rob us of all peace of mind. Instead of living in an atmosphere of prayer, we then live in "a den of robbers."

The I AM "teaching daily in the temple" enlightens man regarding his duties, his capabilities, his powers, his privileges, and his blessings. Only through the powers of this I AM, which identify him with God, can he know the truth that sets him free from limitation. As he develops his spiritual powers the orthodox religious beliefs (chief priests and scribes) and the accepted customs and traditions of the race mind (the principal men of the people) strive to overcome in him the regenerated Spirit that has given him a new birth into freedom. These adverse states however cannot gain the mastery, for all his thoughts are keyed to the voice of the I AM. "The people all hung upon him, listening."

QUESTIONS

1. What forms of wealth and poverty can be combined in the same man?

2. What is the meaning of the name Zacchaeus? Was he little of stature in more than one sense?

3. Did Zacchaeus show any sign of honesty on the occasion of Jesus' passing through Jericho?

4. How does the Spirit of truth make itself manifest in man?

5. What is the house of prayer that is sometimes turned into a den of robbers?

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*Lesson 8* UNITY SUBJECT—*Understanding.*

*May 24, 1936* INTERNATIONAL SUBJECT—*Building for the Future* (Temperance Lesson).
—Luke 20:45-47; 21:1-9, 34-36.

45. And in the hearing of all the people he said unto his disciples,

46. Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;

47. Who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

1. And he looked up, and saw the rich men that were casting their gifts into the treasury.

2. And he saw a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say unto you, This poor widow cast in more than they all:

4. For all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

5. And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,

6. As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

7. And they asked him, saying, Teacher, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass?

8. And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he;* and, The time is at hand: go ye not after them.

9. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:

35. For *so* shall it come upon all them that dwell on the face of all the earth.

36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

GOLDEN TEXT—*In your patience ye shall win your souls.*—Luke 21:19.

SILENT PRAYER—*I seek divine wisdom that I may know peace, purity, gentleness, reasonableness, mercy, and goodness.*

The Christ Spirit, when man trusts it to guide and enlighten him, gives him understanding of life. Jesus, the perfect example of faith and trust in universal Spirit, met every situation that confronted Him by casting His cares upon Spirit. Many persons questioned him, some with sincere desire to learn the truth, others to confuse and entrap Him in order to give His enemies advantage over Him. No one gained advantage of Him. He was equal both to their questions and to their hidden craftiness. Any one may live intelligently and meet his problems with adequate solutions by looking to the source of all wisdom within him for light. "They that seek Jehovah understand all things."

In this lesson the scribes represent the external religious thoughts and beliefs of men, which gain their chief weight from traditional acceptance by the leaders and masses. That in man which causes him to put himself forward, to crave applause and social prominence, typifies the scribe. Humility of spirit in man makes him content to remain unnoticed as he goes about his daily round.

Hypocrisy shuts man out of the kingdom of God as completely as if no such kingdom existed. The inner kingdom is the realm controlled by the Spirit of truth, and when hypocrisy takes possession of the heart it reduces the Spirit of truth to a dormant state in his consciousness, so that man is no longer aware that there is such a state. "We did not so much as hear whether the Holy Spirit was *given*." The one who makes "long prayers" merely for show, in order to deceive others into thinking him sincere, brings himself into condemnation and causes to be fulfilled in himself the mistaken wish of the Psalmist for his enemy, "Let his prayer be turned into sin."

When understanding is brought to bear on the subject of giving, a new standard of judgment is revealed. The gift is measured not by its extrinsic value but by its intrinsic worth in the mind of the giver. The love and faith

and substance that the giver puts into the gift determine what it means to him.

Understanding is the greatest of man's intrinsic gifts. Its value is past measuring, for it interprets life to man in terms of spiritual values and enables him to exercise his other gifts in divine order and harmony. The man of understanding sees the motive that underlies the act and assesses the worth of the thought in which both motive and act had their origin. The widow who cast in two mites gave as God gives, withholding nothing but giving all. Understanding enables one to see the infinite nature of substance and to know that true riches are inexhaustible.

The poor widow is an example to all who wish to enter into the kingdom of God. All one's gifts must be employed in this effort. Until we are willing to give all that we have for the one supreme good, we cannot know the meaning of the Holy Spirit. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

The man of understanding is not daunted by appearances, for he takes note of the cause of which the appearance is the effect and in the effect sees the cause of future events. By this method of interpreting a chain of external happenings, understanding rules out superstitious and magical ideas. Among these is the legend of the end of time, to be foretold by various portents, the Second Coming in physical form of the Christ, and the assigning of cosmic meaning to man's wars and tumults. The Christ understanding warns us against attempting to interpret events without a standard of spiritual discernment by which to judge. "Wars and tumults must needs come to pass first" as long as men believe in separation and think it possible to hold possessions selfishly, but no one enters the Christ consciousness as the result of selfishness.

The one who proclaims that he is the Christ come a second time is self-deceived at the same time that he tries

to deceive others. The Second Coming of the Christ is within the mind and heart of the individual, and to prepare for it it is necessary above all to "take heed to yourselves." To the one who is preoccupied with the pleasures of sense (surfeiting and drunkenness) as well as to the one weighed down by the cares of this life and wanting in faith to place them "lovingly in the hands of the Father," the reaction of divine law is a "snare," not a new birth into spiritual consciousness. Sense consciousness brings upon "all them that dwell on the face of all the earth" condemnation and suffering. To those who go deeper than the surface of life, who watch themselves in season and out of season that they may obey the divine law, the promise comes that they shall "escape all these things that shall come to pass" and shall be able to "stand before the Son of man," in the light of the Christ understanding and mastery of life.

QUESTIONS

1. How does man gain understanding of life?
2. What do the scribes represent in this lesson?
3. Explain how hypocrisy shuts one out of the Spirit of truth.
4. In the Christ understanding what is the measure of a gift?
5. Interpret the Second Coming of Christ in the light of true understanding.

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***Lesson 9*** UNITY SUBJECT—*Appropriation of Spiritual Substance.*

***May 31, 1936***

\+ + INTERNATIONAL SUBJECT—*The Last Supper.*—Luke 22:7-23.

7. And the day of unleavened bread came on which the passover must be sacrificed.

8. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9. And they said unto him, Where wilt thou that we make ready?

10. And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11. And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12. And he will show you a large upper room furnished: there make ready.

13. And they went, and found as he had said unto them: and they made ready the passover.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

GOLDEN TEXT—*This do in remembrance of me.* —Luke 22:19.

SILENT PRAYER—*Through daily meditation and prayer I appropriate the life and substance of Spirit.*

Leaven represents the power of increase at work in the entire creation. Life possesses this power whether

expressed constructively or negatively. When sense consciousness is indulged, it increases until it occupies man completely. Sense consciousness is the old leaven of which Paul warned the disciples to rid themselves. The "leaven of malice and wickedness," instead of being allowed to ferment and increase the evil of the sense world, must give place to "the unleavened bread of sincerity and truth."

Bread represents universal substance, and in spiritual consciousness sincerity and truth are universal. Man is to enter into this ideal world through awakening in himself the Christ Spirit and giving himself completely to that which is perfect. "The day of unleavened bread" comes when he desires above all to express only his true nature, which is godlike, without any attempt to deceive either himself or others, or to claim to possess in himself any good that is not possessed by all. "The passover must be sacrificed" before man can pass definitely from sense to spiritual consciousness. He then gives up the lesser separate self in order to merge his identity in the greater, universal self.

Faith and love (Peter and John) prepare the mind of man for the transition from sense to Spirit. At the command of the I AM man recognizes his need. Water is symbolical of weakness, lack of stability. The disciples recognized the man in whose home they were to eat the passover by his carrying a pitcher of water. The error thought must be encountered at the weakest point in consciousness. In this case the error thought to be met was Judas, one of the disciples, who was possessed of a devil. This means that Jesus realized that He had yet to cleanse and spiritualize one point in His character by the power of the word. "Ye are clean, but not all." His faculties were all clean through the power of the word, save this one. In the Judas faculty Jesus had to meet the reaction of an error thought that was working there

from the adverse side of existence.

The guest chamber or "large upper room furnished" represents the mind with its exhaustless store of ideas. In the mind the I AM gathers the faculties together and dispenses to them the substance and life of Spirit. Eating and drinking symbolize the appropriation of substance. Universal substance (bread) is the flesh of Christ that we appropriate by keeping the word. Thus the passover is "fulfilled in the kingdom of God" immediately upon its being eaten ("affirmed").

The consciousness of eternal life is symbolized by "the cup which the Father hath given me." After giving thanks Jesus gave the cup to His disciples, by this figure putting within their reach new spiritual life that they must incorporate into soul and body. This new life is not a gift to one faculty alone but must permeate the entire man: "Take this, and divide it among yourselves." To drink of the cup is to take spiritual life in faith, believing, before one can fully understand it. The I AM, understanding the law of the principle, has no need to observe this symbol. "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

The giving of thanks transforms eating and drinking from a physical to a spiritual act. In each instance Jesus gave thanks before offering the cup or the bread to His disciples. Those who take food without first lifting their thought in thanksgiving to the source of all good confine their life to a plane on which material limitations abound. Without remembrance of the Christ, man misses the spiritual essence of the substance he appropriates and starves his better self of needed sustenance. With the Christ he becomes a partaker under the new covenant and enters into the eternal-life consciousness. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse

your conscience from dead works to serve the living God?" The new life is poured out for us abundantly, and we are free to partake of it without stint. The only limit is our capacity to appropriate it.

Uncontrolled appetite has been the undoing of many a one who might have recognized in the words "The hand of him that betrayeth me is with me on the table," a warning to be temperate and to keep his faculty of appropriation (Judas) within the law. Appropriation is rightly made through prayer and praise, but outside the law it becomes acquisitiveness or greed. Abundant life is possible to man only on the spiritual plane. On the selfish sense plane he destroys himself by indulging his faculty of acquisitiveness without hindrance.

Through the natural man the Son of man is betrayed and made to shed his blood. Indulgence of the sense desires costs man his life, for the natural man cannot know the things of the kingdom of God. Woe follows inevitably as the effect of unobserved law. When man's powers are not unified by the ascendancy of his indwelling Christ Spirit, he suffers from lack of understanding and cannot tell wherein he fails. The disciples "began to question among themselves, which of them it was that should do this thing." Only those who consistently seek the law with full intention to keep it in spirit and in truth know what is for their best good.

QUESTIONS

1. What is represented by "the day of unleavened bread"?

2. Of what is the Passover a symbol, and how does man prepare to keep it?

3. Interpret the statement of Jesus "I shall not eat it [the passover], until it be fulfilled in the kingdom of God."

4. What is it to "drink of the cup"?

5. Under the law what faculty is represented by Judas? What does it become outside the law?

# THE INNER SIGHT

Words by
EVELYN GAGE BROWNE

Music by
HERBERT WRIGHTSON

1. God give my eyes the in - ner sight
2. God give my ears the pow'r to hear
3. God give my heart, that in - ner place,

To see the world and men a - right,
The "still small voice," so strange and clear,
The strength, the pu - ri - ty, the grace

To find the good, . . the true, the fair In
That speaks of Truth . . and tells my soul The
So in each path . . . where I . . may be I'll

To
That
So

ev - 'ry - bod - y . . ev - 'ry - where.
way to Spir - it's . . . shin - ing goal.
see God walk - ing . . there with me.

# A PRAYER

By Sara Cawley

*Dear God, my heavenly Father,*
*Guide my feet aright, I pray;*
*Keep me pure, and true, and holy,*
*As I walk along life's way.*

*Fill my heart with loving-kindness,*
*Flood my mind with thoughts of Thee*
*Till my eyes perceive the vision*
*Of the Christ that dwells in me.*

*Give me courage, strength of purpose,*
*Give me steadfast faith in Thee.*
*Of myself I can do nothing,*
*Bid the Christ come forth in me.*

*Bless me, Father, with Thy presence,*
*With Thy might, Thy grace divine;*
*To Thy love I yield, surrender—*
*I would be forever Thine.*

# Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

*I LISTEN TO THE INSPIRATION OF THE HOLY SPIRIT, AND IT ILLUMINES ME.*

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

**Give your full name and address.**

*Address your request to*

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS UNITY, KANSAS CITY.

An understanding of the scientific facts lying back of the symbols used by the church in the Holy Communion will greatly help in the demonstrations of those who apply the class thoughts for this month.

At the Last Supper Jesus Christ taught that the bread and wine that He consecrated was His body and His blood, and He told His followers to partake of them in remembrance of Him. He did not say that these elements were symbols of His blood and body but that they were essentially of the same substance and life as that body. This also has been the teaching of the church, as interpreted by the Council of Trent: "Under each species and under each particle of each species Christ is contained whole and entire." This is the doctrine of transubstantiation, that the consecration by the minister of bread and wine changes their material elements to Christ elements, without affecting their appearance.

This doctrine has been attacked both within and without the church, the majority of ministers and laymen accepting it on faith as in some way related to the miraculous. But the discoveries of the elemental character of matter by modern science is revealing the universal unity of substance and the possibility of its transformation from one thing to another by changing the number and arrangement of the electrons in the atoms.

According to modern science this whole universe of forms can be dissolved into energy, from which it may be again formed. Science does not say that the directive and formative power is man, but the Bible so teaches and especially Jesus Christ. Jesus said that all power was given unto Him in heaven and in earth. He manifested His power in a small way by multiplying the electrons

in a few loaves and fishes to feed more than five thousand persons. In various other instances He demonstrated that He had an understanding of the transmutation of substance. He raised His flesh body to an energy far higher in potential life and substance.

We as a race have for ages been disconnected from a conscious union with our creative source, and the result has been a gradual decrease in vitality until our body has lost the ability to hold its atoms together and consequently it disintegrates. Thus death has come to be accepted as in some mysterious way a part of the divine plan. Here again certain medical experiments with cells prove them to be possessed of an ability to reproduce themselves, which at least hints at physical immortality.

There are in the world today many men and women who have followed the teaching of Jesus and have developed in their body a superenergy or life that not only permeates the physical structure but envelops it in a luminous aura that can be and is felt by both themselves and others. Spirit reveals that spiritual thinking breaks open the physical cells and atoms and releases their imprisoned life, which originally came from Divine Mind. Jesus carried this process so far that His whole body was transformed and became a conscious part of the Father life and intelligence.

In this way the substance and life of Jesus' body became a connecting link between our body and the body of God. He merged His life into the race consciousness and made Himself subject to our shortcomings that He might lift us up to spiritual life. This is the secret of the great sacrifice and sin offering of Christ.

When we understand that man has the power to release the divine life imprisoned in the cells of his body and cast it forth as spiritual energy, we have the key that unlocks many mysteries of personal influence. The vast difference between mediocre and great speakers and

singers is not in voice and words, but in invisible soul energies. We feel the presence before a word is uttered. For example, a music critic says of Toscanini, the great orchestra leader, "He brings a charge of electricity into the hall that cannot and does not enter in at any other time. If only certain persons felt this galvanization of the atmosphere one might be accused of romanticism or hero worship for mentioning it. But everybody feels it."

Thousands of great and near-great religious leaders have developed this "soul body," for that is what it is, but none has reached the high point of Jesus, who made it possible for us all to take advantage of His attainment and through Him attain eternal life.

All things and all conditions of body and affairs have their origin in mind, and it is in our mind that we make contact with the Christ mind. The mind of Jesus Christ penetrates and permeates our race consciousness like the etheric waves from a mighty broadcasting station, and we can tune in at any time by simply concentrating mentally upon the Christ life and Christ substance.

Our Healing and Prosperity Thoughts for this month will open the door to a flood light of Christ substance.

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## HEALING THOUGHT

***Through the Spirit of truth I now partake of Christ substance and Christ life, in Holy Communion, and I am made whole.***

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## PROSPERITY THOUGHT

***Spirit substance now floods my mind, and prosperity is manifest in my affairs.***

USE FROM MAY 20 TO JUNE 19

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# Prayers Answered

*These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.*

## I WILL COME AND HEAL

■ ■ IT IS A JOY to write and acknowledge the good that is pouring into my life in fulfillment of the Father's will. Each day when I use the statement you sent me I feel the life and strength of the living Christ responding to my needs. My teeth and gums are gratefully receiving and increasing the life and health that this statement of Truth wakens in them. I know that this healing is being demonstrated in and through me and is bringing that much closer the kingdom that will free and bless mankind. Bless you all for the love and service you are giving so lovingly. I am inclosing a love offering.—*E. B., Rochester, N. Y.*

■ ■ I WANT TO give you the glad news that my hearing is completely restored. I do not know how to thank you. God and Unity have my blessing and gratitude. I had trouble with my left ear for years, and several months ago both ears became congested. I suffered great pain and became almost entirely deaf. Now I am happy to say I can hear perfectly through both ears. Praise God! Inclosed you will find a love offering. One cannot set a price as payment for Truth, but I send my offering with my blessing.—*C. A., Brooklyn, N. Y.*

■ ■ SOME TIME ago I wrote to you for prayers. My little son was very ill with pneumonia. Within twenty

minutes after I mailed the letter he was asleep and breathing naturally. The next day he sat up in bed, and the third day he was up and about the house. My heart is full of gratitude to God and Unity, and I send a love offering with my blessing for the wonderful work you are doing.—*M. S., Manhattan, Kans.*

■ ■ YOU MAY discontinue prayers for me. I am happy to say that I am entirely well. The ear noises have entirely disappeared. What a blessed relief through your prayers! I am very grateful and am inclosing a love offering with my blessing.—*A. M. L., St. Joseph, Mo.*

■ ■ WHEN I wrote to you, I hadn't had a good night's sleep for months; had terrible pains in my side and abdomen. The third night after I wrote I had a wonderful night's sleep, and in a few days the pain was entirely gone. I feel better today than I have felt for three years. Praise God. You may discontinue your prayers for me, and God bless you all in your wonderful work.—*E. B., Denver, Colo.*

■ ■ MY DOCTOR told me a year ago that I had two large spots on my lungs and that it would take a long time to build up resistance against the trouble. And just a short time ago he told me that my lungs were well. I attribute this healing to my new life in Christ. My blessing and love go out to all of you.—*L. B., Ellenwood, Ga.*

■ ■ I AM HAPPY to be able to tell you that my hay fever has been very much improved this summer. I thank God that my affairs are also improved. I am grateful for all my many blessings. I thank all of you at Unity who are doing such wonderful work for all humanity. God bless you.—*L. F., Lake Charles, La.*

■ ■ YOUR AID has been solicited many times with wonderful results. I had been suffering for some time with neuritis in my arm which defied all therapeutic efforts. I

wrote to you the latter part of one week. Sunday afternoon brought a subsidence of the pain and the next day brought permanent recovery. Since that time the practice of your teachings has been the means of combating many ailments, and each experience brings a sense of renewed vigor and health from a source beyond me.—*W. Q., Indianapolis, Ind.*

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## FILLED WITH PLENTY

■ ■ I WISH TO thank you for your prayers for my church, as the mortgage was about to be foreclosed, owing to financial conditions. In ten days we shall be able to meet our obligations through donations, and we are continuing our services, praise God. Your prayers have helped me for years, and I wish to express my appreciation. May God bless you all.—*L. S., New York City.*

■ ■ MY FEELING is almost beyond expression today. I wrote you some time ago for help. It seems I was so discouraged, so helpless at that time. Today I was given a position—a long-dreamed-of connection with a growing firm that will mean better things for the future. Truly the love of God does meet our every need. It seems almost a miracle, and I feel deeply grateful for your help and prayers. May God bless and keep all of you at Unity.—*K. M., Dallas, Tex.*

■ ■ I AM INCLOSING a love offering with my sincere thanks for your prayers. My husband has secured a much better job than he ever expected to have. You may discontinue your help. I wish I could shout my praises to the whole world so that every one in need might turn to Unity. Praise the Lord, and may God bless and prosper each Unity worker.—*T. B., Phoenix, Ariz.*

■ ■ I WANT TO thank you for your help. I thank God every day for His blessings. One building contract came

out of a clear sky, and another came from people for whom we had been trying to build for two years. God surely works in mysterious ways His wonders to perform. —*M. W., Indianapolis, Ind.*

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## HE SHALL HAVE ABUNDANCE

■ ■ WITH THANKS to all of you at Unity I am inclosing my prosperity bank savings. The past month has been my most prosperous one in four years, and I acknowledge supply as coming from the inexhaustible storehouse of the Father. Your ministry has been my daily guide and the bank drill has taught me wonders. Please send me another bank. I would never be without one. God bless every one of you.—*J. B., Monterey, Calif.*

■ ■ I FIND the prosperity bank drill a blessing in constantly reminding me that God is my resource and that He does supply my every need. I would not be without my bank nor without my knowledge of Truth for anything. The Unity teachings are a wonderful help in my daily life. I thank God every day for Truth. I am grateful for your help. God bless you all. Please send me another bank.—*E. S., Rock Hill, S. C.*

■ ■ I AM INCLOSING my savings from the prosperity bank. Through the use of the bank drill I have made a demonstration—have paid off a debt of three years' duration. My health is also much improved, and I am most grateful for the help of Silent Unity. It has worked wonders for me. Nothing is impossible with right thinking. I am very grateful.—*I. G., Chicago, Ill.*

■ ■ MUCH JOY and happiness comes to me through my daily use of the prosperity bank drill. My heart is continually singing a song of gratitude, which is utterly impossible to express in words. I thank you for your wonderful help.—*Mrs. J. C., Mount Vernon, N. Y.*

## SEARCH THE SCRIPTURES

■ ■ THANK YOU so much for your encouraging letter. It made me so elated and joyous. You will find inclosed my first essay on "The True Character of God." Your notations on my last lesson were invaluable, and I spent much time on them trying to make them part of my understanding of Truth. Many things have grown more pleasant, and we have better financial prospects just at present than in several years. I am praying for a rich consciousness of God's abundant substance. I send my love and pray that the richest blessings of God may shower upon Unity and all phases of its work.—*Mrs. J. E. H., Wheatland, Wyo.*

■ ■ EACH LESSON as it comes is most enlightening and helpful, and the notes returned with each lesson give additional insight into the meaning of the teaching. I feel most grateful to Unity for all the help I have received. A friend of mine who is in financial straits has been studying the teaching enthusiastically, and she is already much more cheerful with regard to her affairs. It is a great joy to be able to share the teachings with another. I inclose a thank offering.—*G. P., London, England.*

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## MY HELP COMETH FROM JEHOVAH

■ ■ JUST A FEW lines to let you know how much I appreciate my *Metaphysical Bible Dictionary.* Already I have found it helpful, and I can see where this book will prove of great benefit and help in preparing Sunday school lessons. Every Sunday school teacher as well as every Bible student should have one.

Aside from its helpfulness, it is a thing of beauty and it will be a joy to every book lover to possess such a volume.

I desire to thank Mr. Fillmore for autographing the

book, also for his work in preparing it. One can almost sense the spirit of love that he must have had as he worked over it.

I prize it highly.—*C. S., Binghamton, N. Y.*

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## FREE FROM CARES

■ ■ I RECEIVED your lovely and helpful letter, and I am happy to tell you that the lawsuit about which I wrote to you has been adjusted. I am very grateful for your help and prayers in this matter. You may discontinue further help. God bless you all.—*Mrs. E. G., Denver, Colo.*

■ ■ I AM MAKING an honest, persistent effort to free myself from fear and anxiety, and I am happy to say that with your prayers and help I am succeeding. Life has taken on a different outlook, and I am wonderfully inspired and blessed in many ways. I am more than grateful for the clearer, deeper understanding of God that I have gained through your teachings. God bless you.—*L. K., Roswell, N. Mex.*

★ ★ ★

## LOVE ONE ANOTHER

■ ■ TODAY, through your prayers, our home is harmonious, we have gained understanding and wisdom and find it much easier to put our affairs in God's hands. We know that your teaching is the path to perfect peace. I am very grateful.—*C. P., Vancouver, B. C., Canada.*

■ ■ I THANK YOU for your prayers and the kind, loving, helpful letters. I am happy to write you that all my affairs have been adjusted in peace and harmony. The presence of God has been my strength and help. I cannot be too grateful for my knowledge of Unity and its blessed teachings, which have helped me through my problems. May God bless you.—*M. M., Ducor, Calif.*

## HE IS MY REFUGE

■ ■ SEVERAL WEEKS ago a great black cloud hung in the west. It had been raining almost all day. All at once there was a blinding flash of lightning and a peal of thunder, then came a terrible wind and roaring. I ran to the window and was startled to see a black, funnel-shaped cloud traveling swiftly toward our house, which stands on a high hill. My daughter and I shut the doors and windows. I looked again, and the cloud was not more than three hundred yards from us. I silently thanked God for His protection, and as I prayed I grew calm and a feeling of peace and protection came over me. Shortly before the cloud reached us it turned as the wind changed and passed us by. I am very grateful that God took care of us, for my prayer was answered immediately. I could not do without the Unity teachings.—*E. B., Farmville, Va.*

■ ■ THIS IS to advise you that you may discontinue prayers for me, as I am entirely well. The feeling of nervousness, anxiety, and fear has disappeared; also a nose trouble that I have had for years. Also there is a promise of my old job back again. I shall never be able to thank you for the contentment and happiness that you have brought into my life. May God bless your great work.—*J. C., Vicksburg, Miss.*

★ ★ ★

## I AM THE LIGHT

■ ■ I WROTE TO YOU not long ago for your prayers. I am very happy to state that conditions around me have improved materially through your help. I give thanks to God and am grateful to you for the illumining work that you are doing.—*J. S., Toronto, Ont., Canada.*

■ ■ THE UNITY teachings came into our life just a few months ago, and it is the most wonderful thing that ever happened to us. Of course my wife and I are just

beginners, but our life has been enriched and we have had so many demonstrations that we are most enthusiastic. We thank God for the new outlook that you have given us. Thank you for everything.—*W. H. H., New Philadelphia, Ohio.*

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## UNTO US A CHILD

■ ■ I AM THE very proud mother of a baby girl. She weighed nine and one-half pounds at birth and is perfect in every way. The doctor did not arrive until after the baby was born, but I got along beautifully, for I said The Prayer of Faith constantly and I knew that you were with me in prayer. I am very grateful for your help.—*G. L., Greenacres, Wash.*

■ ■ MY BEAUTIFUL baby girl was born one hour after I reached the hospital. The baby was perfect, and I got along beautifully. I continually rejoice that all went so well. Your lovely and sympathetic letters were my great help and mainstay. I thank God and Unity for all this help.—*Mrs. J. H. A., Westfield, N. J.*

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## HIS TRUTH IS A SHIELD

■ ■ I WROTE to you for prayers that I might find peace of mind. I had been disturbed over the loss of some papers. I am happy to tell you that the missing papers were located in a few days, and I am filled with the peace of Spirit. God bless each worker at Unity.—*B. P., Quincy, Mass.*

■ ■ I AM VERY grateful for your protecting prayers. I have just returned from a delightful motor trip through Virginia. We traveled safely, with lovely weather, and all my passengers were convinced that the Lord did go before us and make our way pleasant and safe.—*N. T., Alden, Pa.*

# HELP

## . . from Silent Unity

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life*

I have been a seeker for ten years and don't seem to have attained a great deal. During that time I have read many metaphysical works, and without exception they all seem to advance as Truth two fundamentals that are contradictory. On the one hand we are told that we can be or do what we will to be or do, and that we must be specific in our own desires and requests. On the other hand we are told that we must not have any will of our own, that the Father knows what is best for us, and that if it is good for us to have what we ask for we shall get it. This last statement seems to me to be conducive to blind faith, fatalism, or the belief in predestination and is diametrically opposed to the principle that we are masters of our destiny, as intimated in the first statement. This seeming contradiction may be due to my limited understanding, but if I could reconcile these two statements or fundamentals it might aid me in my search for the truth.—*Question answered by Silent Unity.*

Some one has said,

"Teach my eye Thy way of seeing
Through the seeming cloud, the sun;
Teach my thoughts Thy way of thinking;
All through life Thy will be done."

When we say that we must place ourselves in God's keeping and let Him have His perfect way with us, we mean that we must not limit our good by specifying just what form it shall take. For instance, it is not wise to

pray for a certain position, for perhaps there is a position that we know nothing of that will, if we trust God, bring us greater happiness and better recompense.

When we say that we must pray and be specific in our desires we mean that we must pray for healthy bodies, strong minds, harmonious conditions, and prosperous affairs. You see, friend, we know that God, the good, created us to enjoy these things, but if we leave the details, so to speak, in His care, we always find that they favor our greatest growth. It is when we begin trying in a personal way to fulfill these desires that we find inharmony and dissatisfaction creeping into our life. We do believe in predestination—predestination to *good!* That is all there is for a child of God! Accept and believe and you will receive!

* * *

> Since retiring from business, I think the change from activity to a life of leisure has been too great. I'm just a bundle of nerves. Please pray for me; I have such a heavy, sad feeling, and I always had been such a happy person.—*Question answered by Silent Unity.*

The cause of your seeming troubles is your giving in to petty worries and vexations that before your retirement had no power over you because of your activity and interest in living. The prevailing race thought during the last few years has been one of depression—mental and physical as well as financial—and you have permitted yourself to succumb to it.

Your seeming troubles spring from one source and all of them are linked together. That source is your inactivity.

You cannot retire the mind or the Spirit within you. To try to do so is like clamping a lid on an active volcano. Internal disturbances—loss of poise and peace of mind—are bound to result.

You can however overcome your seeming troubles. Assert your Christ self. Within you lie tremendous spiritual powers. Develop and use them.

We suggest that instead of giving all your attention to your troubles you pay some attention to the interesting things that are happening to you and around you. You will find your troubles vanishing instantly, and the joy you once had in living will return.

You can have no experience from which you cannot derive benefit and stimulation if you will look for them. Remember life is normally joyous and interesting: years of living joyously must have taught you that. It is only necessary that you let it be so.

Oh, there is infinite beauty and joy in the world for him who looks to find it.

In a spirit of love turn to the people around you, with the desire to understand them, to help them, and be helped by them. You will be surprised to find how interesting the people around you are, what fine, inspiring things they do. You will find infinite variety: wise people, weak people, strong people, funny people. Shakespeare exclaims about man, "In apprehension how like a god! in action how like an angel!" Around you live millions of these creatures who are like gods and angels. Seek them out, work with them, share with them, love them. Learn to discover and enjoy their Godlike qualities. Help them to manifest more of the Godlike. How much you can give to them!

The ways to joyous and rich living are too numerous for us to count. You can do it yourself. Think of all the things from which you can gain pleasure and satisfaction. Write these things down. Meditate about them. Then do them.

Within you is the Christ. Assert this Christ, this real self. It is the very essence of vitality and energy. Untiringly it impels you onward and upward, reaching out

for glory. Work to understand your spiritual powers; then work to bring them into manifestation. You will find again your poise, purposefulness, and wisdom, and such joy in living as you have never known before.

We bless you in the name of the Lord.

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## ESTABLISHED

I establish myself today in—

The power of God to guide me.
The might of God to uphold me.
The wisdom of God to teach me.
The eye of God to watch over me.
The ear of God to hear me.
The word of God to speak for me.
The hand of God to protect me.
The way of God to lie before me.
The shield of God to shelter me.
The host of God to defend me.
Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me.
Christ in the mouth of every man who speaks to me.
Christ in the eye of every man who sees me.
Christ in the ear of every man who hears me.

—*St. Patrick*

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# The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

## TRAINING SCHOOL NEWS

The 1936 session of the Unity Training School, which opens June 1, promises to be the best in the history of the School. The faculty will include several additional teachers from Unity headquarters, and some especially interesting courses will be offered. Sunday School Teacher Training, Development of Genius, Origin of Scripture, Bible History, and Mysteries of Genesis are among the subjects to be presented.

Besides the local teachers three guest teachers will have a part in the work of the first term. Richard Lynch, for many years leader of the Unity Society of New York City, internationally known as a metaphysician, writer, and lecturer on Truth, will teach Knowledge of Truth. Norma Knight Jones, Kansas City speaker and frequent contributor to Unity publications, will present The Prosperity Law. Paul M. Rigby, leader of the Unity Society of the Northwest, of Seattle, Washington, formerly connected with Unity headquarters, will teach The Origin of Scripture.

Write for a prospectus that gives full information about the courses, living quarters, and other matters. Address Unity Training School, 917 Tracy, Kansas City, Mo.

## STEPS IN TRUTH

An advanced student of the Correspondence Course addressed the workers at Unity headquarters not long ago and infused new enthusiasm into her hearers. She spoke of the three steps to be taken in the study of Truth: first, know Truth; second, use Truth; third, be Truth.

This clearly brings out the aim and purpose of the Unity Correspondence School: not merely to provide a course in metaphysics, but to help you express Truth to the highest degree in your daily life and affairs. Its plan of study is practical in every way. Write for information.

## PERSONAL MESSAGE OF GRATITUDE

"I have received Unity literature regularly for the past year, and it has helped me very much," writes a prison inmate. "It is greatly appreciated by me and by others also, for I save the papers and pass them on to others whom I know to be seeking Truth.

"If you could see the change that has come in me, I am sure you would give thanks to the Father that your purpose has been accomplished in my case. God bless your work."

Blessings such as this letter contains includes every one who has had any part in furthering the work of Silent-70.

## IT STARTED WITH A COPY OF *UNITY*

"I first saw *Unity* on a showcase in a dry-goods store, and I glanced at its contents while the merchant was filling my order. I could not stop reading, and I offered to buy the copy. 'No, no!,' said the merchant, 'I am glad to give it to you.' I have never been without Unity literature since. It is the outstanding joy of my life."

Would you like to start some one on the road to happiness with the gift of a *Unity* subscription? Many a person needs Truth today who has not had it brought to his attention. For this reason the members of the Help-One-A-Month club send one Truth subscription a month to some person who seems to need its message, and widespread good is thus accomplished in a year's time. Would you like to become a member of the club? If so, just indicate your desire on a card, and let *Unity* be your first gift subscription to a friend. Address your card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

*This month*

# IN OTHER UNITY PERIODICALS . . .

## BILL LONGS FOR A THRILL

Seeing the gangster picture was at the bottom of Bill's desire to do something exciting. First he followed Sam into a pool hall where he lost all his pocket money in a slot machine. Then Sam suggested going to Pete's Cafe to get something to eat. They had no money, but Sam said: "Just leave it to me!" Sam's stratagem to avoid paying for the food was a decided shock to Bill and took away all the thrill of the adventure. Quickly he did an about-face in the right direction, and his experience provides boys and girls with a valuable lesson. It is told in "Bad Man Bill," a story by Minola Maddy, in the May issue of *Wee Wisdom.*

## A BOOK OF VICTORIES

Have you ever thought of keeping a record of your talks with God, the things that you pray for, and the demonstrations that you make? In *Unity Daily Word* this month you will find an article that suggests your keeping a book for this purpose, and giving you the necessary directions for doing so. Such a book will remind you to be definite about your desires and systematic in the matter of prayer. The article suggests that you call it your "book of victories." Watch for the article "Keeping a Spiritual Diary."

## A DREAM THAT CAME TRUE

The May issue of *Progress* carries an appealing story that proves the power of holding to a vision and exercising faith in God. It is the true experience of a young woman who all her life had longed for a real home with a big yard full of friendly maples. How the dream came true and with the help of Truth became the means of restoring a loved one to health and peace is interestingly told by Neva Vaughn in "Only Love."

## MAN'S ONE DESIRE

Men and women are forever seeking happiness. Not only has God implanted this desire in the human heart, but He has provided a way to attain it. But happiness is not to be found in possessions, in riches, in careers, or in travel. It can be found in only one way, and Zelia M. Walters tells you how and where to find it in her article "The Heart's Desire," which appears in a May issue of *Weekly Unity.*

## HOW TO MEET DEBT

Perhaps no word spells greater misery to men and women than the word "debt." The condition of having obligations and no visible means of meeting them has turned hair gray, crippled constructive effort, and endangered self-respect. Yet "the condition of being insolvent need never be the experience of the spiritually alert student of Truth," says A. J. Peel. His article "How an Accountant Solved the Problem of Debt," appearing in *Good Business* this month, discusses the true way to deal with debt.

# UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

*Little Rock*—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

*Beverly Hills*—Rae, R., Unity, 371 No. Bedford

*Glendale*—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

*Inglewood*—Galpin, E., Unity, 426 E Queen

*Ione*—Merriweather, Hazel, Unity Cen

*Long Beach*—Newman, L., Unity, 432 Locust

*Los Angeles*—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

*N Long Beach*—Blakeney, Mellie, Unity, 1128 Artesia

*Oakland*—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond

*Pasadena*—Stack, L., Unity, 11 N Oak Knoll

*Richmond*—Tiller, Beulah, Unity, 146 2d

*Sacramento*—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

*Santa Anna*—Newman, L., Unity Soc, Commercial bldg

*San Bernardino*—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

*San Francisco*—Hulbert, Robert, Unity, 126 Post

*Santa Cruz*—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

*Santa Monica*—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

*Stockton*—Batson, H., Unity, 822 N Center

*Van Nuys*—Hider, M., Unity, 14550 Victory

*Whittier*—Newman, L., Unity, 410 S. Greenleaf

COLORADO

*Colorado Springs*—Beech, Mabel, Unity Cen, DeGraff bldg

*Denver*—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

*Washington*—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

*Jacksonville*—Miscally, H., Unity, 725 Hogan

*Lakeland*—Hennessy, L., Unity, 321 S Mass

*Orlando*—Moore, Ocoa, Unity, 409 S Orange

*St Petersburg*—Young, J. W., Unity, 646 5th ave S

*Tampa*—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

*Chicago*—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

*Decatur*—Daughtry, M., Unity, Woman's Club

*Moline*—Richardson, G., Unity, 1907 7th

INDIANA

*Indianapolis*—Powell, Murrel, Unity, Century bldg

IOWA

*Cedar Rapids*—Richardson, G., Unity Cen, 728 4th ave S E

*Des Moines*—Stitt, B., Unity, 42 & Rollins

*Siouz City*—McClaughry, Elizabeth, Unity Cen, Martin hotel

*Waterloo*—Richardson, G., Lafayette bldg

KANSAS

*Topeka*—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

*Lexington*—Clark, Madge, Unity Cen, Phoenix hotel

*Louisville*—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

*Boston*—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

*Detroit*—Gregg, I., Unity, Maccabees bldg

*Grand Rapids*—Bailey, I., Unity, 61 Sheldon

*Kalamazoo*—Moffett, Amy, Unity Cen, 209 W Dutton

*Lansing*—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

*Minneapolis*—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

*Kansas City*—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

*St Joseph*—Morgan, Rex, Unity, 12th & Felix

*St Louis*—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

*Billings*—Wessel, M., Unity, Northern hotel

*Bozeman*—Wessel, Mary, Unity, Baxter hotel

*Butte*—Wessel, Mary, Unity Cen, Y M C A

*Great Falls*—Huhn, V., Unity, Dunn blk

*Livingston*—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

*Omaha*—Schopf Mabel, Unity, Electric bldg

NEW JERSEY

*Newark*—Berry, Edith, Unity, Berwick hotel

NEW YORK

*Brooklyn*—Pomeroy, Ella, Unity Soc, 3 Albee square

*Buffalo*—Brown, A., Unity, 1372 Hertel

*Chautauqua*—Richards, Ella, Unity, 49 Scott

*Jamaica*—Pomeroy, Ella, Unity, 89-39 163d

*New York*—Lynch, Richard, 10 E 43d

*Rochester*—Meyer, Louis E. and Ethel, Unity, Taylor bldg

*Schenectady*—Burbridge, Marcellene, Unity Soc, 1029 University

*West Islip*—Pustell, Christine

OHIO

*Akron*—Maloney, Jessie, Unity, 34 High

*Canton*—Maloney, Jessie, Unity, 203 6th st N W

*Cincinnati*—Andrews, F., Unity Cen, 26 E

6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
*Cleveland*—January, V., Unity, Carter hotel
*Columbus*—January, G., Unity, 80 W Starr
*Dayton*—Crouch, E., Unity, Fine Arts bldg
*Hamilton*—Tahse, Louise, Unity, 117 Ross

OREGON

*Portland*—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

*Pittsburgh*—Anthony, E., and M., Unity, Century bldg

TENNESSEE

*Memphis*—Chester, E., Unity, 1352 Madison
*Nashville*—Turner, M., Unity, 2000 W End

TEXAS

*Austin*—Mims, Ruth, Unity, Driskill hotel
*Dallas*—Hursey, Minerva, Unity, Allen bldg
*El Paso*—Forbes, B., Unity, 305 E Franklin
*Fort Worth*—Truesdell, N., Unity, Worth bldg
*Houston*—Brass, L., Unity, Milam bldg
*San Antonio*—Myles, Mary, Unity, Maverick bldg

WASHINGTON

*Seattle*—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
*Yakima*—Scott, C., Unity, Wilson bldg

WISCONSIN

*Milwaukee*—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

*Edmonton*—Popple, A., Unity, Empire blk
*Winnipeg*—Bowyer, E., Unity, Donalda blk

ENGLAND

*Liverpool*—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
*Wirral*—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

*Edinburgh*—Hume, M., Unity, 30 York place

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## LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 2026 Ave. C, Scottsbluff, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton N. Mex.
St. John, E., Unity., 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

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## UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

*Phoenix*—Unity Cen, 372 N 2d ave
*Tucson*—Divine Truth Inst, 648 N 7th

CALIFORNIA

*Alameda*—Home of Truth, 1300 Grand
*Bakersfield*—Unity Truth Cen, Padre hotel
*Berkeley*—Unity Cl, 1176 Colusa
*Burlingame*—Meta Cen, 209 Park
*Fresno*—Unity Cen, 105 N Van Ness
*Hollywood*—Truth Cen, 6633 Sunset
*La Jolla*—C. L. Thomas, 8004 Girard
*Los Angeles*—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mammie Dean, 1129 S. Catalina
*Oakland*—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
*Pasadena*—Church of Truth, 690 E Orange Grove
*Redlands*—Leona Ballou, 906 Tribune
*Redwood City*—Christian Assb, Women's Club house
*San Diego*—Unity Soc, 1017 7th
*San Francisco*—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
*San Jose*—Christian Assembly, 72 N 5th

*Santa Barbara*—Truth Cen, 227 E Arrellaga
*Santa Rosa*—Unity Cen, Masonic temple
*Willow Glen*—Christian Assb, 1305 Lincoln

COLORADO

*Denver*—Publication Bk st, 514 15th
*Pueblo*—Truth Cen, 520 W 11th

CONNECTICUT

*Bridgeport*—Unity Cen, 59 Cannon
*Hartford*—Unity Cen, 926 Main
*Stamford*—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

*Washington*—Unity Lit, 1326 I, N W

FLORIDA

*Daytona Beach*—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
*Jacksonville*—Unity Cen, (col), 804 Pippin
*Miami*—Unity Cen, 128 S E 3d

GEORGIA

*Atlanta*—Unity class, Piedmont hotel; Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

*Boise*—Truth Cen, 122½ Idaho

ILLINOIS

*Bloomington*—Unity Cen, 526½ N Main
*Chicago*—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
*Rockford*—Unity Cen, Stewart bldg
*Springfield*—Unity Cen, 509 S 6th

INDIANA

*Muncie*—Unity Cen, Hotel Kirby

IOWA

*Davenport*—Unity Cen, Whitaker bldg

KENTUCKY

*Louisville*—Downtown Cen, Kentucky hotel

MASSACHUSETTS

*Boston*—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

*Royal Oak*—Unity Cen, 500 S Main

MINNESOTA

*Duluth*—Unity Cen, 215 W 2d
*Red Wing*—Unity Cl, 1524 East
*St Paul*—Unity Cen, New York bldg

MISSOURI

*St Louis*—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

*Helena*—Meta Cen, Pittsburgh block

NEBRASKA

*Lincoln*—Unity Soc, 1548 O

NEW JERSEY

*Atlantic City*—Temple of Truth, Central pier
*Newark*—Truth Cen, 97 S 10th

NEW MEXICO

*Albuquerque*—Unity, 306 E Central

NEW YORK

*Buffalo*—Buffalo Soc, Statler hotel
*New York City*—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
*Rochester*—Unity Cen, Seneca hotel
*Syracuse*—New Thought, 155 E. Onondaga
*White Plains*—Unity Cl, Roger Smith hotel

OHIO

*Cincinnati*—New Thought, 1401 E McMillan
*Cleveland*—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
*Dayton*—Dayton Truth Cen, Industries bldg
*Lima*—Unity Cl, Norval hotel
*Middletown*—Unity Temple, 1014 1st

OKLAHOMA

*Oklahoma City*—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
*Tulsa*—Unity Rdg Rm, Commercial bldg

OREGON

*Portland*—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

*Erie*—Truth Cen, Lawrence hotel
*Philadelphia*—Chapel of Truth, 117 S Broad
*Wilkes-Barre*—Unity Cl, Miners' Bank bldg

RHODE ISLAND

*Providence*—Occult Book Cen, 42 Westminister

TEXAS

*Harlingen*—Unity Cl, Commerce bldg

WASHINGTON

*Seattle*—Seattle Cen, 1125 5th; The Bon Marche
*Spokane*—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
*Tacoma*—Truth Cen, Hotel Winthrop

AUSTRALIA

*Adelaide*—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
*Brisbane*—Truth Cen, Albert House
*Sydney*—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

*Calgary*—Unity, 221A 8th Ave W
*Moose Jaw*—Unity Class, 73 High W
*Regina*—Unity Cen, Broder bldg
*Saskatoon*—Unity Cen, 314 Canada bldg
*Toronto*—Unity Cen, 765 A Yonge
*Victoria*—Truth Cen, 720½ Fort
*Winnipeg*—Beth Richards, 333½ Portage

ENGLAND

*Boscombe, Hants*—E Quinion, 20 Gordon
*Cheshire*—Unity Cen, Glendor Mt rd, Upton B'head
*Liverpool*—Unity Centre, 125 Mt Pleasant
*Leicester*—Emma Danson, 94 Upper Kent st
*London*—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court; Unity Cen, 36 & 37 Upper Thames st
*Manchester*—Unity Centre, Greg's blds., Albert Sq

GERMANY

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*Roma*—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

*Glasgow*—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

*Fairview, Johannesburg*—Unity Bk Depot, 66 Grace

## HOW WOULD YOU MEET IT?

Just suppose that in four months you had to meet a note of $800 and you had not one cent with which to pay it! Would you give up in despair? Would you try frantically to earn extra money? Or what would you do? And suppose the note were thrust upon you because of the apparent falsity of one whom you had trusted! Well, this is just the situation that is presented in a four-part serial to begin in the June issue of *Unity*. It is written by a woman with a husband and children to do for, a home to keep, with problems similar to those of many another woman. How she and her husband met this situation with the help of Truth will bring you new inspiration and courage to handle any problem that may arise in your own life. Watch for the opening installment of the story "When God Has His Way." It is anonymous.

## A Book of Demonstrations

A problem always seems easier to face if you know of some one who has met and solved the same problem. This is what makes Evelyn Whitell's book *Lovingly in the Hands of the Father* so popular with our readers. It tells of real people who made successful demonstrations through their earnest application of Truth principles. Each account is told in story form, and each story deals with a familiar problem; for instance, one treats the problem of unemployment; another, lack of faith; another, nervous fears, and so forth. There are ten chapters in this book, each one full of human interest and practical help.

## A LOVELY "THANK YOU"

A Unity student who was visiting in a distant city was delightfully entertained by various friends. In seeking a way to express her appreciation she hit upon a lovely idea—one that you might like to use. In each home there was a child, so she decided to order a gift subscription for *Wee Wisdom* to be sent to each child. Thus her appreciation was repeated each month when a new copy of *Wee Wisdom* arrived. The subscription price is $1 a year.

### *Healing for the Ears*

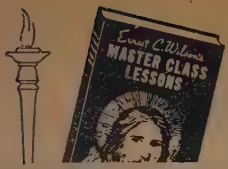
"Healing Ear Trouble" is a chapter in *Divine Remedies*. Whether you have any specific ear trouble or merely wish to demonstrate more perfect hearing, you will find in this book some strong, vital affirmations for your use. *Divine Remedies* brings you words of healing for a great many bodily inharmonies and also helps you to gain a fuller understanding of spiritual healing.

### *"Mother of Unity"*

This month, when mothers everywhere are being honored and remembered, *Progress* very appropriately brings its readers an article about Myrtle Fillmore, the "mother of Unity." It is taken from a talk by Ernest C. Wilson, editor of *Progress,* given on Mothers' Day, in May, 1935. This article will be of special interest to all Unity readers.

## FRUITS AND VEGETABLES

With the coming of warmer weather a change of menu is a necessity, and the housewife turns to her cookbook in search of new salads, new ways of including fruits and vegetables in the diet. A book that you will find very helpful in this respect is *The Science of Food and Cookery,* a recognized authority on vegetarian cookery. It not only brings you page after page of delightful recipes, but also includes valuable information about food and nutrition from a scientific standpoint. Let this book be a part of your kitchen equipment.




## HOW TO OVER COME DISLIKE

If there is some one you do not like and you want to overcome this feeling, there is a sure way by which you can do so. You will find it outlined on page 141 in the sixth chapter of Ernest C. Wilson's *Master Class Lessons*. This chapter teaches you not only how to overcome unfriendliness, but also various forms of fear—fear of personalities, fear of making wrong decisions, and the like. It tells you how to deal with your fears in a practical way. Each chapter of the book brings you definite help in applying Truth to your problems.

### *More than a Coincidence*

Have you not often been amazed at the unaccountable way in which circumstances worked to bring about the very thing that you were seeking? And did you exclaim, "What a coincidence!" Dr. C. O. Southard says such happenings are more than coincidences. He attributes them to the working of a higher intelligence that knows all our needs, and he explains how to contact this supreme intelligence and get definite results. In support of his statements he recounts a number of incidents from his own experience that are both interesting and convincing. Read the chapter "The Power of Suggestion" in his book *Truth Ideas of an M. D.*

## A MONTHLY BLESSING

Silent Unity sends a blessing each month to *Progress* readers under the heading God Is Blessing You Now. Appropriately it is the first feature in the magazine. That it is a source of inspiration is proved by letters such as this one from Mr. E—— of Indiana. He writes: "My first copy of *Progress* filled me with joy. The first thing I turned to was the page entitled 'God Is Blessing You Now.' I read that page and allowed the words to sink in, and immediately I could see brighter prospects ahead. *Progress* is doing me a great deal of good."

*Progress* has a message for you too. Price, $1 a year.

# NO CORNER ON HEAVEN

In his book *Talks on Truth* Charles Fillmore says: "If it were possible for one to reveal Truth to another, we should find heaven cornered by cunning manipulators of mind and its glories stored up in warehouses awaiting a higher market." He emphasizes the fact that Truth cannot be revealed by one mortal to another. On pages 178 and 179 of his book he points you to the one and only way by which you can make contact with Truth.

## *For You to Decide*

Would you be interested in a book on reincarnation? Unity School is considering the possibility of publishing such a book and Ernest C. Wilson has consented to write it. But first we want to know whether our readers are vitally interested in this subject. Is there any special question on this subject that you would like answered? If so, we will try to include it in the book. The reaction of our readers will determine whether we publish this book or not, so will you please let us hear from you?

## *It Never Fails Her*

A. C. of Arkansas writes: "Each week I await the arrival of *Weekly Unity* with keen appreciation, knowing that whatever my present problem, somewhere in its pages help will be found."

That *Weekly Unity* does offer practical help in meeting problems is the secret of its popularity. It brings a simple Truth teaching that any one can understand and put to use. It comes fifty-two times a year and costs $1.

## *Can You Relax?*

When your nerves are tense and your muscles rigid, you cannot keep your thoughts under control, and too much mental activity prevents your making contact with Spirit. Relaxation is therefore an important element in going into the silence. Jennie H. Croft, author of *Methods of Meditation,* regards it as of so much importance that she devotes a whole chapter to it in her booklet. She names it as the first step and follows it with three others. If you will master these four steps you will find no difficulty in entering the silence and receiving the good that it holds for you.

# *Unity Books and Booklets*

| | | | |
|---|---|---|---|
| *For Beginners* | Caroline Napier | *English* or *German* | $ .50 |
| | Directions for Beginners | | .25 |
| | Directions for Beginners | *Spanish*, $.10; *German* | .25 |
| | Lessons in Truth | flexible $2; cloth | 1.00 |
| | Lessons in Truth | *French, Italian, Norwegian*, $.75; *German, Spanish, Dutch* | 1.00 |
| | *Letters of Myrtle Fillmore | flexible $2; cloth | 1.00 |
| | Lovingly in the Hands of the Father | flexible $2; cloth | 1.00 |
| | *Master Class Lessons | flexible $2; cloth | 1.00 |
| | Miscellaneous Writings | flexible $2; cloth | 1.00 |
| | Miscellaneous Writings | *Italian, French, German* | .75 |
| | Unity Statement of Faith | | .10 |
| | *Working with God | flexible $2; cloth | 1.00 |
| *On Healing* | Christian Healing | flexible $2; cloth | 1.00 |
| | Christian Healing | *French*, $.75; *German* | 1.00 |
| | Divine Remedies | | .50 |
| *On the Silence* | Methods of Meditation | | .25 |
| | The Silence | | .50 |
| *Pertaining to the Home* | Meatless Meals | cloth | 1.00 |
| | Science of Food and Cookery, The | cloth | 2.50 |
| | Truth in the Home | | .50 |
| *Inspirational* | Adventures in Prosperity | cloth | 1.00 |
| | Beginning Again | | .25 |
| | Christ Way of Living, The | *German*, $.75; *English* | .50 |
| | Faith That Removes Mountains | *German* | .25 |
| | Finding the Christ | | .25 |
| | Finding the Christ | *German, Spanish, Swedish* | .25 |
| | *Mightier than Circumstance | flexible $2; cloth | 1.00 |
| | Open Doors | flexible $2; cloth | 1.00 |
| | Truth Ideas of an M. D. | flexible $2; cloth | 1.00 |
| | What Are You? | *German* or *English*, cloth | 1.00 |
| *Devotional* | All Things Made New | cloth | 1.00 |
| | Bible, American Standard Edition | | 4.50 |
| | Book of Silent Prayer | | .50 |
| | Contemplation of Christ, The | | .50 |
| | Metaphysical Bible Dictionary | | 10.00 |
| | Truth in Song | | .50 |
| | Unity Song Selections | cloth | 1.00 |
| | When Ye Pray | | .50 |
| *For Advanced Study* | Inner Vision | | .50 |
| | *Mysteries of Genesis | flexible $2; cloth | 1.00 |
| | Selected Studies | | .50 |
| | Talks on Truth | flexible $2; cloth | 1.00 |
| | Twelve Powers of Man, The | flexible $2; cloth | 1.00 |
| | *Usable Truth | flexible $2; cloth | 1.00 |
| *Greeting Booklets* | Holy Bread | | .10 |
| | Song of Life, The | | .10 |
| | *Twenty-Four Golden Hours | | .10 |
| | Where Blessings Begin | | .10 |
| | Where I Am King | | .10 |
| | (20 copies of these booklets for $1. Envelopes included) | | |
| *Juvenile* | Four-Leafed Clover, The | | .50 |
| | How Jimmy Came Through | | .50 |
| | Little Susie Sleep Ears | | .29 |
| | White Stockings and Other Tales | | .29 |

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

# Success in Demonstrating

- First tell God your need and ask Him to help you to overcome it. No matter what appearances may be, never doubt, never question God's ability to answer your prayer.

- If you need to increase your faith in the power of God, send for a Prosperity Bank. The drill will strengthen your faith day by day, and Silent Unity will help you to make a successful demonstration by praying with you.

- When you send for a Bank, include the names of three friends whom you think *Unity* would help. The subscriptions will start immediately. As you practice the drill for seven weeks, save a coin each day to pay for the subscriptions. In this way, while you are asking God's help with your own problem, you will be helping others to find Truth.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Bank. I will save $3 in it to send *Unity* to these friends:

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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# LETTERS OF MYRTLE FILLMORE

**IN BOOK FORM**
**READY MAY 1**

■ Myrtle Fillmore, mother of the Unity movement, carried on a large personal correspondence. People everywhere wrote to her for help and guidance, which she lovingly gave from her own experience in applying the principles of Truth.

■ And now you are to have the benefit of excerpts from her inspired letters, which deal with subjects of interest to every student of Truth. These excerpts have been compiled by Frances W. Foulks from Myrtle Fillmore's personal file and now appear in book form as *Letters of Myrtle Fillmore.*

■ Who but Myrtle Fillmore could write so well about healing, prosperity, going into the silence, and kindred subjects—Myrtle Fillmore, who overcame so much and reached such a high point in her spiritual ongoing!

■ Write now for *Letters of Myrtle Fillmore,* the only book that contains her writings, and let her teaching help you to make your own overcoming. This book is priced at $1 in cloth binding; at $2 in flexible binding.

**UNITY SCHOOL OF CHRISTIANITY**
**917 TRACY, KANSAS CITY, MO.**

# A MOTHER HEART

by Ruth Yoland Shaw

I did not understand
The secret of a mother's faith
And graciousness,
Of her great charity
And ways that bless,
Of her forbearance
And sweet content,
Nor of her prayer songs
Joy-filled and benevolent.

I did not understand
The secret of her love
And the soft glow
Within her patient eyes,
Until I came to know
God bit by bit and realize
He meant for me to see
Expression through a mother heart
Of His divinity.